

THE  
**CHRISTIAN JOURNAL,**  
 AND  
**LITERARY REGISTER.**

No. 8.]

AUGUST, 1826.

[VOL. X.

*For the Christian Journal.*

*Some Quotations from the Rev. M.  
 Baxter.*

Messrs. EDITORS,

IN your last number I observe a piece with the title "*Gleanings*," in which there are extracts from that eminent Puritan divine, Richard Baxter. The subject of those extracts was the *rights of conscience*; and the writer who sends them to your Journal thinks, that in pleading those rights there is often a degree of "self" in the form of latent *pride*. I was the other day looking over the same work of Mr. Baxter, and found several passages which express very nearly the same opinion: and the object of this communication is to offer you these passages for publication, should you deem them worthy of it.

The paragraphs I send you from this work, were doubtless aimed by Mr. Baxter, like those contained in the article *Gleanings*, against the wilder sectaries; while it seems never to have occurred to his thoughts, that the church had but to borrow his ammunition for his own complete discomfiture. Mr. B. is describing the "signs of pride;" and the following occur, among numerous others:—

"A proud man is unsatisfied with his standing in communion with the church of Christ, and is either ambitiously aspiring to a *dominion* over it, or is inclined to a *separation* from it: they are *too good* to stand on *even ground* with their brethren: if they may be *teachers* or *rulers*, they can approve the constitution of the church; but otherwise, it is *too bad* for them to have communion with; they must be of some more refined or elevated society. They are not content to come out and be separate from the *infidel*

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and idolatrous world, but they must also come out and be separate from the churches of Christ; consisting of men that make a *credible profession of faith and godliness*. They think it not enough to forbear *sin themselves*, and to have no fellowship with the *works of darkness*, but reprove them; nor to separate from men as they separate from Christ, but they will also separate from them in *their duty*, and odiously aggravate every imperfection, and fill the church of Christ with clamours and contentions, and break it into fractions by their schisms; and this not for any true reformation or edifying of the body, (for how can division edify it?) but to tell the world that they account themselves more holy than the church. Thus Christ himself was quarrelled with as *unholy* by the Pharisees, for eating with publicans and sinners; and his disciples, for not washing before meat and observing the traditions of the elders, and for rubbing out corn to eat on the Sabbath day: and they that will *not be strict* in their conformity to Christ, will be *righteous overmuch*, and stricter than Christ would have them be, where pride commandeth it: they will be of the strictest party and opinions, and *make* opinions and parties that are stricter than God's command; and run into errors and schisms, that they may be singular, from the general communion of the church: and will be of a *lesser* [flock] than Christ's *little flock*." P. 190.

To me it appears strange, nay, almost unaccountable, that, with such instruction, the Puritans should have become separatists. One can scarcely believe that Mr. Baxter himself should sanction their doing so by his own example! Were the *rights of conscience* concerned? or was it only what Mr.

Baxter has termed "*pride*"—over-strictness—having less to do with sinners than the Saviour had?—But I proceed to another "*sign of pride*" given in the above work.

"A proud man is apt to overvalue his own *knowledge*, and to be much unacquainted with his *ignorance*; he is much more sensible of what he *knoweth*, than how much he is *wanting* of what he ought to know: he thinks himself fit to contradict the ablest *divine*, when he hath scarce so much knowledge as will save his soul. If he have but some *smattering*, to enable him to talk confidently of what he understandeth not, he thinks himself fit-test for the chair; and is elevated to a pugnacious courage, and thinks he is able to dispute with any man; and constantly gives himself the victory. If it be a woman that hath gathered up a few receipts, she thinketh herself fit to be a physician, and ventures the lives of dearest friends upon her ignorant skillfulness; when seven years study more is necessary to make such novices know how little they know, and how much is utterly unknown to them; and seven years more to give them an encouraging taste of knowledge: yet pride makes them doctors in divinity and physic by its *mandamus*, without so much ado: and as they commenced so they *practise*, in the dark; and to save the labour of so long studies, can spare, and gravely deride that knowledge which they cannot get at cheaper rates. And no wonder, when it is the nature of *pride* and *ignorance* to cause the *birth* and *increase* of each other. It were a wonder for an ignorant person to be *humble*, when he knoweth not what abundance of excellent truths are still unknown to him, nor what difficulties there are in every controversy, which he never saw. How many studious, learned, holy divines, would go many thousand miles (if that would serve) to be well resolved of many doubts in the mysteries of Providence, decrees, redemption, grace, free-will, and many the like, and that after twenty or forty years study; when I can take them a boy or a woman in the streets, that can

confidently determine them all in a few words, and pity the ignorance or error of such divines, and shake the head at their blindness, and say, God hath revealed them to themselves that are babes! yea, and perhaps their confidence taketh dissenters for such heretical, erroneous, intolerable persons, that they look upon them as heathens and publicans, and either with the Papists reproach and persecute them, or with the lesser sects divide from them as from men that receive not the truth; and thus pride makes as many churches as there are different opinions." P. 191.

According to Mr. Baxter, it was "*pride*," not conscience, that produced the "*many churches*" of the "*lesser sects*." Was there then no pride in that larger sect or church which he calls "*dissenters*?" he of course would answer, no: but let his arguments speak, and the answer will be different. That body of separatists paid as little regard to the learned divines of the church, as the "*lesser sects*" did to the divines less learned of the "*dissenters*."—I will add one more "*sign of pride*," as laid down by Mr. Baxter.

"Pride makes men *hear* their teachers as *judges*, when they should hear them as *learners* and *disciples* of Christ: they come not to be taught what they knew not, but to censure what they hear; and as confidently pass their judgment on it, as if their teachers wanted nothing but their instructions to teach them aright. I know that no *poison* is to be taken into the soul upon pretence of any man's authority, and that we must prove all things, and hold fast that which is good: but yet I know that you must be taught even to do this, and that the pastor's office is appointed by Christ as necessary to your good, and that the scholars that are still quarrelling with their teachers, and readier to teach their masters than to learn of them, and boldly contradicting what they never understood; are too proud to become wise; and that humility and reason teacheth men to learn with a sense of their ignorance and [of] the necessity of a teacher." P. 192.

Admirable maxims, I think. And yet the individual who penned them, and his compeers, were guilty of encouraging the very fault here condemned: they set the people upon criticising their teachers in the *established church*, that they might be drawn within the pale of *dissent*. Can it be questioned, that this class of teachers stirred up multitudes of the weak and ignorant against their mother church, and called the objections thus created those of *conscience*? Yet in what did such a conscience differ from the *pride* which is pourtrayed, by Mr. Baxter, in the last extract?

I would not willingly make offensive remarks; yet I cannot but agree with *Gleanings*, that there is much of *self*, though in a latent form—and with Mr. Baxter, that there is much *pride* [*I mean, hidden pride*] in the case of many of those who are most earnest for the *rights of conscience*. The cause of truth will be essentially promoted by exposing the incorrect views of this subject too generally entertained. For, the reformation from Popery, and a sound profession of the Gospel, were, and are still based on the *genuine* rights of conscience; and to preserve these, the *pretended* rights of conscience ought to be stripped of their veil. Let the *pretended* rights be once abandoned, let *self* and *pride* be once detected and quelled; and conscience will have much less difficulty in perceiving its *true* rights, and in learning the truth and acting in accordance with its dictates.

The deceptiveness of the heart renders a candid investigation and a true understanding of this matter very necessary. The heart may be wrongly affected towards the truth by causes of which a man is scarcely sensible; most fanatics have an overrunning measure of self-conceit, yet it would be very hard to convince them of it. This is the kind of pride of which I speak—a *latent* pride, wearing the disguise of conscience. If the person *knew* that he was proud and opinionated, yet pretended conscience, he would be a wilful hypocrite.

With such hypocrisy I am not at present concerned; but with those

pleas of conscience, in behalf of error, which the individual affected does not see in their true light, and will not take pains to understand more correctly. I cannot think myself guilty of any breach of Christian charity, when I wish all thus deluded to perceive, with Mr. Baxter, that to follow a conscience in error is *sin*—whatever they may think to the contrary. Saul of Tarsus “obtained *mercy*” for opposing the church “ignorantly, in unbelief:” it was as strong a case of the “rights of conscience” as need be supposed: yet he never justified his course on that plea: no, when he acknowledged the “*mercy*” he had obtained, he, by so doing, acknowledged his *sin*; for, if conscience alone could have justified him, he would not have needed “*mercy*.”

I am very respectfully

Your obedient servant,

A CHURCHMAN.

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*Bishop Ravenscroft's Charge, delivered to the Convention of North-Carolina on the 22d of May, 1826.*

*My Brethren of the Clergy and Laity,*

THE important interests to which your attention has been directed during the session of this convention, are calculated to engage the most earnest endeavours, that the counsels agreed upon for the advancement of the church and the kingdom of the Redeemer, should be successful. But to this end, it is not only necessary that the measures directed by this body should be correct in principle, and required by the interests of the church, but practically attainable also by the reasonable ability of the members. That such is the character of the resolutions you have now come to, must be evident to all who consider the magnitude of the objects to be attained, with the means which are at the reasonable disposal of the representatives of the church.

Past experience, however, teaches us, that neither the necessity or the advantage of a particular measure, nor yet the ability to carry it into effect, are in themselves sufficient to ensure general co-operation. The convention of the church, though the proper re-

presentative of the particular congregations comprising it, and in fact a legislative body; yet, as it is clothed with no coercive power, is liable to find its best devised and best intended measures paralyzed, if not altogether defeated, by the negligence or indifference of its constituents.

That this every way indefensible, and, if much longer continued, most ruinous state of insubordination to the fundamental principle of all regularly associated bodies, is, in our particular case, my brethren, the consequence of inconsideration in some, and want of proper information in others, I am well persuaded, and am, therefore, induced to give my annual charge to the diocese such a direction as may tend to obviate this evil, by laying before the members of the church such a plain, yet concise view of the popular nature of our frame of ecclesiastical government, as shall tend to engage and secure the ready concurrence and co-operation of all our members in favour of the measures agreed upon, either for particular or general good, by the regularly elected representatives of the particular congregations and of the diocese at large.

The first delegation of power and authority by the members individually, is that committed to the vestries of each particular congregation. These are bodies of men varying in number according to the constitution of particular dioceses, but most commonly limited to twelve, annually chosen by a majority of the votes of each particular congregation, and form, as it were, the legislative council of the parish or congregation by which they are elected. To the vestries it appertains to direct and transact the secular concerns of the congregation; to assess and collect the pecuniary contributions required of the members; to appoint the delegates to the diocesan conventions; to elect the church-wardens out of their own body; and to act as counsellors and assessors with their clergyman, if required, in cases of discipline, and other matters of common concern. They are also required to keep a regular record of the members of the congregation; of the marriages, baptisms, and burials in the congregation; and to enter a

statement of their proceedings at every meeting.

To the church-wardens it more especially belongs, to take care of the church buildings; of the communion plate, books, and vestments; to provide the elements for the holy communion, at the common expense; to maintain order and decorum during public worship; and to regulate the necessary provision for the poor of the parish. It is their duty also, in the absence, or at the desire of the minister, to preside, according to seniority of appointment, at all meetings of the vestry; to direct the entries to be made by the secretary, according to the determination of the majority; to sign the proceedings of each meeting; and to certify all extracts from the records, particularly all certificates of delegation to the diocesan conventions.

From this brief view of the appointment and purpose of vestries, it must be evident, I think, that provision is made for the administration of parochial affairs upon the most popular model compatible with order and effect. The vestrymen being themselves members of the congregation, must be intimately acquainted with the condition and circumstances of their constituents; and as they must themselves be affected, in a proportional degree, by the resolves of the vestry, every security is obtained that nothing like oppression or injustice towards the rest of the members will be attempted. But even if such a case should occur, the congregation retains the remedy in their own hands, in the annual elections.

The next delegation of power and authority from the members of the church, is that which is exercised, mediately through the vestries, in the appointment of lay delegates to the diocesan conventions.

These bodies are to the diocese at large, what the particular vestries are to the several congregations composing them; the only difference between them being that which arises from the charge and management of general and particular interests, and the consequently superior importance of their determinations.



To the diocesan conventions, and of course to this body as such, it appertains to consult and provide for the general interests of the diocese; to enact, amend, or repeal canons or laws ecclesiastical, for the regulation of the members at large; to elect the bishop; to appoint the standing committee, or council of advice for the bishop; to choose the clerical and lay delegates to represent the diocese in the triennial conventions of the general church in these United States; and to assess and regulate the pecuniary contributions which are required for the general interests. And as the particular vestries are the organs through which the enactments of the diocesan conventions are carried into effect, so are the diocesan conventions also the organs whereby the General Convention fulfils its still higher and more comprehensive duties. Through these, as links in the chain, the frame of our ecclesiastical government is compacted together by joints and bands which are essentially popular. It is based upon the will of the majority of the members, personally exercised in the immediate election of the vestries, and it returns to them again in the annual control which they retain over those elections; and that they may act with judgment on their affairs, provision is made for their full information, by the public manner in which the conventions hold their sessions, and by the general dissemination of the annual journal of their proceedings.

With a frame of ecclesiastical government as directly assimilated to, and equally congenial with the civil institutions of our country, as that of any other known religious denomination in it, Episcopalians may surely be permitted to express their sorrow, that so persevering an effort should have been made to impress upon the public mind the false and unfounded persuasion, that the principles of their government, and the tenets of their religious belief, are alike hostile to the free and happy institutions of this favoured land; and to indulge the hope, that both those who circulate, and those who receive so injurious and uncharitable a misrepresentation, will at least

take the pains to be more truly informed. As, however, this remainder of a most unhappy prejudice has been widely spread and long entertained, I feel it due to the interests committed to me, to show farther, that in the administration of the frame of government adopted by the Protestant Episcopal Church in these United States, nothing contrary to the will of the individual members of the church, expressed by a majority of their representatives, can be forced upon them. Every bishop is elected by the votes of the clergy and laity of the diocese assembled in convention; every pastor of a particular parish or congregation is called to the charge by the vestry of the parish; and the vestry being elected by the members themselves, every precaution is taken, that as the whole is instituted for the common benefit, common consent shall be the basis from which all necessary power and authority to administer the system with advantage and effect shall spring. Nothing despotic, nothing unregulated by laws passed by the representatives of the members of the church, is admitted in the constitution of the Protestant Episcopal Church. Even the bishop is only an executive officer, restrained and directed by express canons in the exercise of the authority committed to him; the only absolute power possessed by him being that of a negative nature, and this confined to matters purely conscientious; such as the refusal to admit a candidate for ordination, although recommended by the examiners as, in their judgment, qualified to receive orders, and cases of a like nature. A bishop can neither suspend, displace, or degrade a clergyman, otherwise than as the canons direct. Nor can a clergyman exercise the discipline of the church upon a communicant, except according to the rubrics and canons, and ultimately liable to the decision of the bishop, to whom, in every such case, an appeal lies.

Every security being thus taken against the oppressive exercise of the authority confided to the different officers who are appointed to administer its affairs, and no authority being conferred but what is absolutely necessary

for the edification of the body, it should surely be a prevailing argument with Episcopalians, to respect and support their ecclesiastical constitution by the observance of all the duties it imposes upon them.

And first, they owe to their own interest, to the credit and welfare of the church, and to the advancement of true religion, a conscientious performance of their right and duty in the election of the members of the vestry. On this every thing may be said to depend, because to the vestries all subsequent measures for the year are referred. And not only is it a conscientious duty that every member of the church should personally attend on the annual election day, but that he should vote also for those persons who, for their piety, their standing in public estimation, and other qualifications combined, give the best assurance of a faithful and profitable performance of the trust committed to them. In electing these men, respect should be had, in the first place, to their standing as Christians; a Christian body should surely be represented by Christians. In truth it is desirable, that in every case the representatives of the church should be communicants. But as this, unhappily, is not in all cases possible, it is therefore not insisted upon; nor is any particular congregation, or the church at large, debarred, by any regulation, from the services of those friendly laymen whose orderly lives and respect for religion encourage the happy hope that they are not far from the kingdom of God.

Secondly, they owe it to conscience and to consistency to obey the regulations, and carry into effect the lawful resolutions and enactments of their representatives. As the members of a particular church are morally bound by the acts of their vestry; so are all the congregations in a diocese equally bound by the acts of their convention; and all the conventions of this country by the acts of the General Convention of this church. And the ground of this obligation is plain and obvious. As the individual members are bound by every principle of right reason to perform the duties and fulfil the engagements growing out of the lawful acts of

their immediate representatives; so are these also, in the same manner, equally bound by the lawful acts of their immediate representatives, up to the highest judicatory known to the church.

From this very brief but just statement of the popular principle upon which the frame of our ecclesiastical government is founded, the members of the church in this diocese, I trust, will be induced to pay more attention to the election of their immediate representatives, and feel that the carelessness and indifference too frequently manifested as to this duty, is, in fact, a surrender at once of private and public obligation, and a mark of great laxity of principle, both as churchmen and Christians.

As an additional and very powerful reason to give to the whole of this subject the serious consideration its real importance demands, I would remark, that as the whole power possessed by the administrative bodies of the church is of a moral nature, and dependent for its effect on the influence of this principle over the members, all unnecessary neglect of the personal duties consequent on the right of election by them, of the relative duty of representatives, with all refusal to carry into effect the decisions of the vestries and conventions, is so far very conclusive proof of the weakness of the moral principle of indifference to the interests of religion, and of disregard for the only just and safe ground on which either civil or religious liberty can be maintained, viz. submission to the will of the majority constitutionally declared.

Let not then the church of which we are happy members, have to take up the reproach of her great Founder and Head, as expressed by the prophet Isaiah, "I have nourished and brought up children, and they have rebelled against me." Our nursing mother appeals to us for support; let us not prove ourselves unnatural children, by devouring the breasts which we have sucked, and refusing the support and defence which our spiritual parent requires in the day of her need. She has given all to her children; she has reserved nothing for herself, but the comfort and consolation which springs

from unfeigned love and devoted attachment in them, grounded on the irrefragable testimony of heaven and earth united in favour of her divine origin and saving purpose, as held and maintained by the Protestant Episcopal Church in these United States.

For the Christian Journal.

*An Address delivered in St. Michael's Church, before the Charleston Protestant Episcopal Sunday School Society, at their Seventh Anniversary, May 16th, being the Tuesday in Whitsun-Week, 1826. By FREDERICK DALCHO, M. D. Assistant Minister of St. Michael's Church, Charleston.*

It is not often that occasions like the present produce addresses of equal merit with the one before us. The author has well considered his subject, and has embraced a wide field of research on the moral and religious instruction of the rising generation. The whole of his remarks, extending, with an appendix, to 26 closely-printed pages, are excellent, and would well repay a perusal. The address, however, is too long for insertion in our Journal, and we must therefore content ourselves with extracts. He commences his subject by stating, that

"However interesting and useful the annual commemoration of political, and sometimes of military events, may be; of empires founded, or of liberty attained or secured; yet there are none which so deeply affect the sympathies of our nature, as the anniversary celebration of institutions founded for the glory of God, and the religious improvement of man."

And after depicting the emotions arising from the latter case, and moralizing on the benefits to be derived from them—contrasting the mere moral man with the Christian one, and secular education with religious; showing that "the effects of secular schools are immediately seen and felt in the ordinary concerns of life; while the benefits dispensed by Sunday schools will chiefly be experienced in another world;" he proceeds—

"Sunday schools are admirably calculated to lay the foundation of religious

knowledge in the youthful mind, and more particularly when they are seconded at home by the catechetical instruction and Christian demeanour of parents. It is not, however, without the most painful anxiety that the clergy have often to lament that many in every community, and in every class of society, appear to be regardless, or ignorant, of the vital importance of domestic religion and parental example. Is it probable, my friends, that a parent will be able to convince his child by any arguments he may use, of the scriptural obligation of reverencing God's holy name, his sanctuary, and his Sabbaths; of praying to him in private, and worshipping him in public; when the practice of the parent contradicts his precepts? Will he not place his child in this distressing dilemma—either, from the parent's practice, not to believe in the necessity of these duties, and thereby defy the authority of God—or, from his precepts, believe them to be necessary, and his parent guilty of hypocrisy and impiety? Would not this weaken the claim which every parent has by nature upon the respect and love of his child? And how lamentable is it to know that this case, though strong, is a fearful reality.

"The moral and religious instruction of children, by example as well as precept, is a duty which parents cannot neglect without sin. Revelation, reason, parental affection, all conspire to render the duty imperative. Children are the heirs of immortality, and are born for another world as well as for this. The promises of old were made to them, as well as to their fathers; and if they are trained up in the school of virtue and piety, they may, through the grace of God, reap the unspeakable blessings which he has promised to faith and obedience. So highly important is this duty considered by the Almighty, that he made it one of the excellencies in Abraham's character, that he brought up his household in the knowledge of God: 'For I know him,' said our heavenly Father, 'that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment.' And we are equally bound, my friends, to do every thing which has but the smallest tendency to 'keep' our children in the 'way of the Lord,' and save them from irreligion and ruin. If we watch over the health of their body with unwearied solicitude, and carefully guard it from every thing likely to do it injury; how much more ought we to guard the health of the soul! Moral evil will as effectually ruin the one, as natural evil will destroy the other. Their souls as well as their bodies are intrusted to our care, and we shall be held accountable to God for the means of grace which we may not have permitted

them to enjoy, or they have been suffered wilfully to neglect. Although this responsibility belongs in a much greater degree to parents, yet a portion of it rests upon others; for it is the duty of every virtuous and religious man to lessen, as far as in him lies, the moral want of his fellow-creatures, to increase and to cherish the means devised by the pious and benevolent for their spiritual improvement, and, if it were possible, to bring every child of Adam into the fold of the great 'Shepherd and Bishop of our souls.'

"Let me then affectionately urge upon the attention of parents the important duties of which we have been speaking: let me entreat you to consider, that religion is all-important to the human race, both here and hereafter. Whatever opinion the world may hold upon this subject is but of little moment, when it contradicts the word of God. 'Bring up' your children 'in the nurture and admonition of the Lord,' are the words of inspiration and of command. Nothing is here left to our choice but unqualified obedience, or a contemptuous rejection of the authority of the Lawgiver."

Our author then answers the objection raised by persons who have little or no religion themselves, "that children ought not to be instructed in any peculiar doctrines, lest they may change their opinions in maturer age." And in discoursing on this subject, and on the particular advantages of Sunday school instruction, he thus remarks:—

"There is nothing too preposterous for the human mind to cherish, if it be not disciplined in the school of vital piety. The young soon begin to assume the right of thinking for themselves; and if for no other reason than to obtain a little notoriety among their companions, they will sometimes espouse principles which they do not believe, or consider a matter of perfect indifference whether they be true or false. They first, perhaps, impose upon others; but, at length, deceive and ruin themselves. This, however, may be as much the fault of their education as of their nature; for it is very possible to give them a speculative knowledge of religion, without improving the heart by vital piety; and if they be left to find out a religion for themselves, they may 'know Christ,' but not 'him crucified' for the sins of the world. We must, therefore, be careful not to mistake an outward respect for Christian principles for Christianity itself; or confound mere animal excitement with serious devotion. If we are convinced that the faith of our church is pure, her ordinances scriptural, her ministry apostolical, and her worship in ac-

cordance with primitive usage—if we believe her to be, for these reasons, 'the Church of the living God, the pillar and ground of the truth'—it is natural that we should desire our children to be taught, and to 'hold fast the form of sound words,' and to be part-takers of the same privileges with ourselves. It is unquestionably our duty to guard them against error in religious principles as well as in moral practice, and to promote an ardent and lasting attachment to those vital truths and virtuous habits which, we confidently believe, will make us acceptable to God. If our own principles are 'grounded and settled in the faith, and we are not moved away from the hope of the Gospel,' this will certainly be the course we shall pursue. The slightest reflection on the subject will convince us that we must not, through an affectation of liberality, which is only another name for religious indifference, leave their doctrinal impressions to 'time and chance,' but we must endeavour, by every possible means, to give them a scriptural knowledge of the 'faith once delivered to the saints,' as we firmly believe it to be taught in its purest form in our apostolic church. But if we believe it to be unimportant what religion they profess, it must be a matter of indifference whether they have any or none. Where this would be likely to end requires no great foresight to tell.

"To those who ask what we can teach in Sunday schools which cannot be learned at home? we may briefly reply, nothing; and yet very consistently urge their importance. For we may in our turn ask—Will, or can every family undertake to give Christian instruction to its children, adapted to their several ages and capacities? Have all the time, the inclination, and the ability to teach what it is the immortal interests of children to learn? Do not many heads of families in every community, and more particularly among the poor, stand in need of instruction themselves, even in 'the first principles of the oracles of God?' And do we not know from experience, that Sunday schools have imparted to children the knowledge of which their parents were ignorant; and that they have been, under God, the happy instruments of instructing those who ought to have instructed them? Do parents, generally, teach their children to love, to court the favour, and to dread the displeasure of their Maker? Do they make them study the Scriptures, that the numerous rules of moral obligation may be indelibly stamped upon their heart? Do they make them repeat the portions they have learned, and explain to them what they do not understand? Do they instruct them in the formularies of the church, that they may join in public worship with understanding and edification? Do they

teach them by precept and example 'the beauty of holiness,' and the guilt of sin? Do they endeavour to excite their adoration and love for the unspeakable mercies of redemption through Christ, and for all the other blessings which God so graciously bestows, and we so unthankfully receive? Do they persuade them to lead a virtuous and a Christian life, in conformity with the spirit and precepts of the Gospel, and to approve themselves before God 'in all holy conversation and godliness?' Do they teach them the vanity of those things which mere men of the world so anxiously desire, and so eagerly pursue; and do they recommend that their adorning be not that 'outward adorning' of which an apostle speaks, 'the plaiting the hair, and the wearing of gold, or the putting on of apparel; but much rather the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price?' Do they admonish them not to be 'lovers of pleasures more than lovers of God,' and tell them that 'without holiness no one can see the Lord?' And, in short, do they earnestly and affectionately entreat them to cultivate all the graces of the Christian character, that they may, by faith and obedience, attain a blessed existence beyond the grave? Are you not, my friends, assured in your own minds, that if these important subjects be early pressed upon the attention of youth in an interesting and persuasive manner, they would induce, by the grace of God, a serious habit of thinking on divine things, which might continue with them the rest of their lives, reclaim them if they went wrong, and ultimately preserve them from misery and ruin?" And yet, I fear, there are many families in every community who call themselves Christians, who do none of these things. But if these things be promotive of the everlasting salvation of children, and if they be not taught at home, where can they be more readily learned than in Sunday schools? For what are

these institutions but so many churches in miniature, where religious instruction is brought down to the capacity of children, and personally applied by the teachers to individual understanding.

"In pointing out a few of the more obvious advantages of Sunday schools, I may state that their influence is immediately perceived in the concerns of life. When a youth, through love or fear, obeys and honours his Maker, he will, from the impulse of the same feeling, obey and honour his parents. The mild virtues and spiritual graces of Christianity will make him more docile at home, and more patient of instruction in the secular schools; and as a religious foundation has been laid in the Sunday schools, he may pursue his studies in the history of antiquity, without the fear of imbibing false notions of morality and religion, and of forgetting the moral code of Christianity, in his admiration of the pagan philosophers and deified men. And here it may be remarked, that there is nothing to prevent us from giving our children an accomplished education, while, at the same time, we earnestly endeavour to instil into their minds the piety of Christians.

"Another advantage to be derived from Sunday schools, and that none of the least, is, that our pupils, being accustomed to repeat their exercises aloud to their teachers in the presence of their class, and oftentimes in the hearing of their minister and many of the congregation, they acquire a confidence in the expression of their religious principles, which, otherwise, they would not be so apt to feel. The happy consequence of this will be, that, in riper years, should they hear the libertine, the infidel, and the scorner sneer at the doctrines of revealed religion, they will neither be overpowered by fear, nor confounded by false reasoning. They will stand as an host 'on the Lord's side,' to combat infidelity and vice, and to 'put to silence the ignorance of foolish men.' They will, we trust, be strengthened by our Lord, as he has promised his disciples—'I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.'"

We shall make but one extract more from the address, which relates to the number of Sunday school pupils in the United States and in Great-Britain.

"Sunday schools are moral engines of great and increasing power, which are calculated to produce, at some future time, a wonderful influence over the civilized world. Some opinion of this happy effect may be formed from the great extent of their operations. The number of pupils in the United States is considerably

"The late Mr. Newton, rector of St. Mary Woolnoth, London, has left on record the advantages he derived from the instruction of a pious mother. 'She stored my memory,' says he, 'which was very retentive, with many valuable pieces, chapters and portions of Scripture, catechisms, hymns, and poems.' The viciousness of his life when he first grew up is well known; and his subsequent return to the paths of virtue, and his eminent usefulness as a Christian minister, are in some measure attributed by him to the early instruction which his mother had given him. 'These early impressions,' he says, 'were a great restraint upon me, they returned again and again, and it was very long before I could wholly shake them off; and when the Lord at length opened my eyes, I found great benefit from the recollection of them.'"



more than 100,000, and in Great-Britain and Ireland there are between 8 and 900,000 children now receiving Christian instruction in these schools. And the fact has often been published, that in Great-Britain and the United States but few of the number who have received the advantages of these, or similar institutions for religious instruction, have been arraigned for crimes in courts of justice.\* Such, then, being the transforming influence of religion over the human character, what friend of the Redeemer, what friend of the best interests of his country and his species, would hesitate one moment to promote the religious and moral condition of the rising generation?"

We cannot however close this article without copying the following interesting narrative of an amiable child, introduced, and added by way of note to the address, to elucidate some remarks of the author, tending to show the uncertain tenure of life, particularly as respects children, and the duty of parents and guardians "to prepare them for an immortal existence in glory beyond the grave."

"Mary D., the only surviving child of Dr. Horatio S. and Henrietta Waring, was born in this city, December 7th, 1815.—The character of this amiable child was peculiarly interesting. At an age when children usually enjoy the amusements of the nursery, her mind was bent on other pursuits. She delighted in the acquisition of new ideas from surrounding objects, and was accustomed to consider with seriousness those religious principles which improve the heart and regulate conduct. When but five years old, she derived great pleasure from listening to her mother while she read to her some of the many beautiful and instructive stories in the Bible. When called for this purpose, she suffered no engagement to prevent her immediate and cheerful attendance. Her temper was amiable and meek; her mind ingenuous and active, though inclined to be serious; and as she was early accustomed to attend

with her parents upon public worship, it acquired a devotional cast. She never thought the service of the church too long: young as she was, she remained without complaining of fatigue, and frequently staid until the communion was finished. Her private devotions were regularly performed. For several years she used the following little prayer, which she had composed for her own use:—'I pray to God to bless my dear father and mother—all my relations and friends; to bless me, and make me a good child; for Jesus Christ's sake. Amen.' She was very inquisitive about the laws and operations of nature, and would often remark to her parents, 'You know I am a curious, singular child.' On some occasion of this kind her father said to her, 'Well, my daughter, what do you think of things generally?' To which she replied, 'I think upon God.' 'And what next?' she was asked. 'My school and my learning.' When collections were made in the church for charitable purposes, she displayed considerable sensibility in bestowing her mite. She contributed towards the education of a child, and belonged to some juvenile charitable societies. Thus early accustomed to feel for the wants of others, and to practise charity as a religious duty, she learned to value and to be grateful for the blessings of her own condition in life; and these principles would, most probably, have strengthened with her years and increased with her ability to be liberal. What added probably to the seriousness of her character, was a fondness she had contracted for the company of aged persons. She took a particular delight in visiting and conversing with the venerable Josiah Smith, who soon followed her to the grave, at the great age of 94 years.

"Thus her life glided smoothly along. Mary was happy, was greatly beloved by her friends, and daily acquiring those intellectual and pious principles which made them anticipate her future usefulness in society. But in an unlooked-for hour their expectations vanished, and she was called to participate in far different scenes than this fading world affords. Returning from school on Thursday, January 5th, 1826, a dray casually run over her, and injured her so severely that she died in a few days.

"How often is the uncertain tenure of human existence made the theme of public exhortation in vain! Notwithstanding we are so frequently reminded of the awful truth, that 'in the midst of life we are in death,' how little do the generality of mankind regard the monition! We travel the dangerous path of life, expecting that 'to-morrow shall be as this day, and much more abundant.' But, alas! 'we know not what shall be on the morrow. For what is our life? It is even a vapour,

\* It is stated by Dr. Walmsley, on the authority of the late recorder of London, that from 1814 to 1819, there were committed to Newgate 497 juvenile culprits, of whom only 14 ever belonged to the schools which are under the auspices of the National Society for the Education of the Poor in the Principles of the Established Church. *Grant's Hist. of the Church of Eng.* iv. p. 413. Lond. 1825.

"The philanthropic Howard discovered that in Switzerland crimes were but seldom perpetrated, and capital punishment had been inflicted but once in 17 years: and he ascribes this moral condition of society to the religious instruction of the poor."

that appeareth for a little time, and then vanisheth away.

"The Christian fortitude displayed by this amiable child under the severest anguish of body, was much above her years; and proves, in a very striking manner, the importance of giving a right direction to the feelings of children by religious instruction, and at the same time shows the advantages they derive from the example of pious parents. On the day following the accident, Mary said to her agonized mother, 'Mother! if I die, shall I die a Christian?' evidently showing that this had been the subject of her anxious thoughts and pursuits while in health. How many persons, I fear, much older than Mary, leave this world without asking themselves the same important question! She was heard to pray in the words of the collect for the Sunday after Christmas, that she might be 'daily renewed by the Holy Spirit.' This is a strong argument in favour of our practice of making the Sunday school children commit the collects to memory, that they may embody them in their private devotions. Her attendants frequently heard her repeat the words, 'our righteousness, our righteousness.' She probably had in her mind something which she had either heard or read of the difference between the righteousness of Christ and any that we can possibly pretend to, and was in her heart trusting alone to the righteousness of her Saviour. Perfectly calm and collected, she would speak of heaven, and say, that 'she wished to die; she wished to leave this wicked world, and go to that happy place, to join the angels round the throne.' She would endeavour to assuage her parents' grief, by wiping the tears from their eyes, and telling them that 'she was happy.' From Saturday to Wednesday, her sufferings, though known to be acute, appeared absorbed in strong devotional feelings. The frequent repetition of hymns and religious sentiments seemed to animate her sinking frame on the way to the grave. Among the hymns she selected were the 41st, 'When I can read my title clear, to mansions in the skies,' and the 46th, 'Glory to thee my God this night.' Part of the latter she sung with great animation but a few hours before her death; this was in the stillness of night, and was so impressively solemn, that several of her friends were brought into her chamber from an adjoining room. She then repeated the Lord's Prayer distinctly, joining her little hands in the usual posture of prayer. She evidently was strengthened by the grace of God; for though her bodily suffering was great, yet her countenance beamed with mildness. She asked her friends around her to pray for her. When she had just awoke out of sleep, she told her mother, with an

interesting smile on her countenance, 'she had dreamed that she had seen Jesus, and that he had kissed her.' It may be presumed that the love of the Redeemer had been a frequent subject of her meditations when awake. At another time she said to herself, 'A time to live, and a time to die.' While all about her were in tears, she alone was unappalled at the scene which was closing around her. She placed her hand upon her father's head, and looking at him with great composure, wiped the tears from his face, and said, 'Don't cry; I am happy.' Then turning to her mother, she wiped her eyes, and said to her, 'Be calm, be still, mother.' In making the former remark, 'a time,' &c., she probably had in her mind, 'a time to be born, and a time to die,' Eccl. iii. 2. And the latter she probably paraphrased from psalm xvi. 10, 'Be still, and know that I am God.' Mary probably had learned these passages in some of her Sunday school exercises, or from the pious readings of her parents. Her favourite chapter of the Scriptures was John xiv. which she requested her mother to read to her. It was well adapted to the afflictive scene, and to her own entire submission to the will of God. It begins thus: 'Let not your heart be troubled: ye believe in God.' Her amiable disposition, and her desire to do good according to her ability, are seen in the following circumstance:—The servant who attended her when the accident occurred, sat weeping at the foot of her bed. She called her with great animation—'Margaret! what do you cry so for? If I die and go to heaven, I will come back and see if I can't do something good for you.'

"This amiable child had long been a pupil in the Sunday school of St. Michael's church, where her attention and intelligence had endeared her to the excellent lady who was her teacher, and for whom she expressed, on her death-bed, the greatest affection. As she earnestly desired to see her, it was proposed to her on Sunday to send for her. But she replied, 'No; Miss R. does not visit on Sundays.' Mary had forgot to discriminate between acts of mercy and visits of mere ceremony or amusement. The first are praiseworthy, and pious, and acceptable to God; the others profane the Sabbath day. She was naturally of a timid disposition, but education had given her a considerable degree of religious fortitude. In the midst of her sufferings she was often heard to say, 'Patience, patience, you know,' as if reproving herself for some momentary feeling of disappointment.

"It will not be matter of surprise, that the loss of such a child was deeply afflictive to her parents; and that nothing but

a strong sense of religious feeling, and entire resignation to him who 'doeth according to his will in the army of heaven, and among the inhabitants of the earth,' could have supported them through the severity of their trial. What an admirable lesson does the royal psalmist read us on such an occasion! 'While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? Can I bring him back again? *I shall go to him, but he shall not return to me.*' The will of God be done.

"She died January 11th, 1826, aged 10 years, 1 month, and 4 days."

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*For the Christian Journal.*

### *Maryland Convention.*

THIS convention was held on the 24th, 25th, and 26th of May, 1826.—The Right Rev. Bishop Kemp, and a number of clergymen and laymen, being assembled in St. Paul's church, at eleven o'clock on the 24th, divine service was conducted by the Rev. Mr. Gilliss, and a sermon preached by the Rev. William E. Wyatt, D. D. The Lord's supper was then administered by the bishop, assisted by the Rev. Mr. Gilliss.

Mr. Richard M. Hall was chosen secretary, and Mr. Thomas Billop appointed assistant secretary.

The bishop then delivered his annual address, as follows:—

*My Reverend Brethren of the Clergy,  
and Gentlemen of the Laity,*

The visitations that I have made during last year are few, on account of domestic afflictions which it has pleased the Almighty to bring upon me. I trust, however, that the diocese has suffered little injury, because visitations had been performed with considerable regularity heretofore, and no necessary episcopal act has been omitted or postponed.

On the 16th of July I crossed the bay to Talbot county, and on the next day I preached in Easton, and administered the Lord's supper. On the day following I attended at St. Peter's, performed divine service, preached, and confirmed eight persons. My plan was to have visited both the parishes in that county at the same time, but my letter conveying notice to the clergyman of St. Michael's had not reached him, and of course no preparation was made.

On the 25th of July I set out for New-York, to attend the examination and com-

mencement of the Theological Seminary of the church. The examination began on the 27th, and was continued for two days. Great joy seemed to be manifested that this institution, in so short a time, had attained such a degree of eminence, as, with the blessing of the Divine Head of the church, to secure to her a learned, pious, and well-principled ministry. On the afternoon of the 28th, the trustees assembled at the residence of Professor Moore, who had most generously given a beautiful spot of ground on the bank of the North River for a site to the seminary building. From the house of the professor, the trustees, faculty, students, clergy, and a considerable assemblage of citizens, walked in procession to the spot, where, after an address and prayer by the venerable presiding bishop, the cornerstone was laid by him, assisted by the bishops of New-Jersey, Connecticut, and Maryland.

The commencement was held on the 29th, when three young gentlemen received the honours of the institution. An address was delivered by the bishop of Maryland, and the exercises of the day closed by the presiding bishop.

On the 30th we all attended the consecration of a new church in Brooklyn. The occasion was truly solemn and interesting. The act of consecration was performed by the bishop of New-Jersey; morning prayer was conducted by the Rev. Mr. Duffie and the Rev. Robert B. Croes, and the sermon preached by the presiding bishop. On Sunday, the 31st, two of the pupils of the seminary were ordained; and thus ended, to our high gratification, the duties of the occasion.

On the 12th day of October I held an ordination in Christ church, George-Town, when the Rev. Horatio Nelson Gray, minister of that church, was admitted to the sacred order of priests.

On the 7th day of November I went to the eastern shore, to visit the parishes in Kent and Queen Anne's counties. On the day following I performed divine service, preached, and confirmed five persons in Shrewsbury church. This parish is in a state of great depression; although, from the inquiries I made, there is a sufficient number of members, both wealthy and respectable, to support the church and to maintain public worship.

On the 9th I preached in the church in Chester-Town, and confirmed seventeen persons. In the evening I examined the Sunday schools, and had the happiness to find them in a state of good order and prosperity, particularly the female one.

I next visited St. Paul's, in Kent, where I found a remarkably orderly and devout congregation. I administered the holy ordinance of confirmation to 17 persons. The prosperous condition of these two

parishes filled my heart with gratitude to God.

Next day I passed on to Church-Hill, where there has been no clergyman regularly settled for several years. The church is in a most ruinous condition. Very few persons attended, and only five were confirmed.

On the Sunday following I performed divine service and preached in Chester church, near Centreville. This church has been lately repaired, and is now a very neat and comfortable church. The congregation was large and respectable. Eight persons were confirmed.

Inasmuch as I had omitted St. Michael's, in Talbot, on a former occasion, I now proceeded to that parish, where I performed divine service, preached, and confirmed three persons. In this parish there is a very handsome new church, and by a judicious exchange of property by the vestry, the living is quite comfortable, but the congregation very small.

On the 19th of November I held an ordination in St. Paul's, in this city, when the Rev. Mr. Blanchard and the Rev. Mr. J. E. Jackson were admitted to the holy order of priests.

Early in December I visited St. James's parish, in Baltimore county. I preached, and held a confirmation in Trinity church in that parish, when nine persons were confirmed. On the next day, being the Lord's day, I performed divine service in the manor church, in the same parish, and confirmed 31 persons.

Inasmuch as we expect an accession of communicants on the anniversary of the birth of our blessed Saviour, I generally hold a confirmation every year a few weeks previously to that distinguished day. In conformity to this regulation, on the 18th of December I confirmed, in my own parish church, 17 persons.

At the request of the rector, the Rev. Mr. Bartow, on the 15th of January I confirmed 32 in Trinity church, in the city of Baltimore.

On the 18th day of January, in the year 1826, I consecrated to the service of Almighty God a new church near Vansville, in Zion parish, Prince George's county. The sentence of consecration was read by the Rev. Mr. Tyng, morning prayer by the Rev. Mr. Hawley, and the sermon by myself. The congregation was large and attentive. The church is a neat brick building, and well arranged in the inside for the purposes of religious worship.

Here my visitations ended. The afflictions of my family assumed so distressing an aspect, that my feelings and my affections would not permit me to be absent one night from my own house, if I could possibly avoid it.

From the foregoing minutes it appears, that during last year I consecrated one

church, visited eleven, and confirmed 152 persons. I have also ordained during the year, one deacon, four presbyters, and licensed one lay-reader. The Rev. Mr. Weller, formerly rector of St. Stephen's, Cecil county, has removed to the diocese of Pennsylvania. The Rev. Mr. Somers, rector of Somerset parish, Somerset county, has moved to Connecticut, and been succeeded by the Rev. Mr. Covell, from Vermont. The Rev. J. E. Jackson has gone to Virginia, and the Rev. Mr. Cruse, of Washington College, to New Jersey. The Rev. Dr. Davis has moved from Annapolis to George-Town, Kent county; and the Rev. Mr. Reynolds has moved from Trinity parish, Charles county, to Havre-de-Grace, in Harford. The Rev. Mr. Prout, from the diocese of Virginia, has settled in Durham parish; and the Rev. Mr. Robertson, from Vermont, has moved to Baltimore.

Other changes of a more awful character have taken place during the year. It has pleased the Almighty, in his infinite wisdom, to withdraw from the bosom of an amiable family, and from the care of an affectionate flock, the Rev. Mr. Johnson. The Rev. Mr. Schaeffer too, just as prospects of usefulness were opening upon him more and more, was arrested in his course by a disease which ultimately terminated his existence. In the death of these gentlemen the church has sustained a great loss; but that Divine Being by whom she was originally established, and of whose protection she has the most complete assurance, will raise up more labourers and send them out into his vineyard.

The funds of our church, I am sorry to remark, are not in a state of prosperity. The fund intended to support the bishop independently of a cure, has received no accession last year but \$27 28 from St. Peter's parish, in Talbot county, in addition to the interest. Were a collection made every year in all the parishes in the diocese, even if these collections were small, the effect would be considerable. Some other dioceses have left us far behind in this respect. In one, the interest of the fund is quite sufficient to support the bishop without any cure; and in several others, a few years will bring their funds to that state.

The annuitants upon the fund for the relief of the widows and orphans of deceased clergymen are unusually numerous. While in some dioceses such a fund is rapidly increasing, here it is only adequate to yield very limited assistance.

The fund to defray the expenses of the deputies to the General Convention, by an unfortunate arrangement made some years ago, is entirely annihilated.

The Missionary Society is only in its infancy; but, with prudent management and

the blessing of God, it is to be hoped that it may become highly beneficial.

It is evident, that to carry on the business of the church to advantage, one more fund is necessary, and that is a fund to aid well disposed and pious young men to prepare for the ministry. It is true, the defect in this respect has in a small degree been obviated by the application of the interest of a legacy placed at my disposal by the late Rev. Joseph Jackson. Still I would recommend it to the convention to turn their attention to this subject as soon as they can.

Far be it from me to attempt to oppress the members of our communion with pecuniary demands; but sure I am, that the portion of income which every conscientious Christian will feel himself bound to bestow on the sacred purposes of religion, when judiciously distributed, will be abundantly sufficient to maintain all the general and diocesan institutions of the church. According to the government of our church, for which we must feel indebted to the blessed influence of the Holy Spirit, her general and great concerns, such as the preservation of the faith, the maintenance of her worship, and the uniform education of her ministry, are placed under the direction of the General Convention, while interests and institutions of more limited influence are left to her dioceses: and to preserve this beautiful and wise system will surely claim the exertions and the prayers of all her faithful members.

With regard to the Tract Society, which continues its operations with great zeal, I would beg leave to throw out a suggestion, which appears to me, if received and acted upon, might greatly extend and enhance the benefits of this association. I would advise a repository to be fixed in every parish for the sale and distribution of tracts, under the direction of the clergyman of the parish—that, agreeably to the request of the several clergymen, tracts should be published suited to the peculiar state of the parish. Then, when any error, any new sect arose, he would be prepared to counteract their influence and exertions by tracts suited to the state of things; and while tracts of one description might suit one parish, those of another would suit another parish. This would extend the influence of an institution, simple in its character, but high in its object, through the whole diocese.

At my visitations I have adopted the practice of holding a private interview with the several vestries, after the religious services of the occasion were over. At these I have made such inquiries as would enable me to judge whether the concerns of the parish were managed with regularity, and what was its temporal as well as spiritual condition. To enable me

to conduct this business with something like system, I have drawn up a few questions to direct my inquiries, which I have proposed to improve and enlarge from time to time. And that the vestries and clergymen may be apprised what inquiries will be made, I have thought it would not be amiss to insert the questions alluded to in this statement.

*Questions to be asked the several Vestries and Clergymen in the parishes in Maryland, at the Visitations of the Bishop.*

1. Is your church duly organized according to law?
2. Are your records of the proceedings of your vestry correctly kept?
3. Are the baptisms, marriages, and funerals regularly recorded?
4. Is your church in debt?
5. What property belongs to your parish or church?
6. In what manner is money raised to pay the salary of your minister, to keep your church in repair, and to defray the expenses incident to public worship?
7. How many places have you for public worship?
8. Is there a register of the adult members of your church, and also of the communicants kept?
9. Are the children of your parish duly catechised, and the catechism explained to them?
10. Are lectures delivered in explanation of the liturgy, at regular periods or occasionally?
11. Is the service performed in your churches with great solemnity and devotion, and the responses duly made?
12. Does your minister use the ante-communion service every Sunday?
13. Have you any Sunday schools attached to your church?
14. Have you prayers in your churches on Wednesdays?
15. Have you any lectures during the week, and is the service of the church performed at these lectures?
16. What in general is the religious condition of your parish—improving, stationary, or declining?

Irregularities have gained ground, which, if not checked, will for ever prevent the affairs of the diocese from attaining due order, and the character of the ministry from rising to its desirable point. I allude principally to the settlement of ministers. Our church, duly sensible how important it is to have a pure and unsuspected clergy, has guarded the door of the church with all possible caution. While St. Paul lays it down as an unchangeable rule, *to lay hands suddenly on no man*, the church requires a course of probation, and also a series of testimonials, to enable the bishop to carry into effect this rule in the best manner. Nor has she stopped here:



at every removal from one parish to another, or from one diocese to another, provisions are made to maintain the true characters of clergymen. And that no apology may be offered for the neglect of these rules, the constitutions and canons of the church are required to be studied by every candidate for holy orders. And yet I have been sometimes greatly pressed to dispense with canons which in my conscience I was bound to comply with, and even symptoms of discontent have been manifested because I would not yield. I now declare my solemn determination to require a most exact compliance with every rule that respects this business, well assured that I shall secure the hearty concurrence of every pious clergyman and every sound member.

Nothing else has occurred to me that could throw light upon the state of the diocese. I have only then to repeat my admonitions to the gentlemen of the laity, to promote with zeal the interests of our truly pure apostolic church, to manage the concerns of their different parishes with due attention, to preserve their churches in a comfortable condition, and to make adequate provision for the support of their ministers. Although we now possess the means of obtaining a well educated ministry, still, unless comfortable livings are provided for them in the different parishes, it will not avail.

Here it may not be amiss to mention, that we are now in a fair way to give a complete education to the young men of the Episcopal Church, without the hazard of having their religious principles affected. The Episcopal College in Connecticut is rising rapidly to eminence; and I have the pleasure to say, that some of the most distinguished scholars in that institution are from Maryland.

My reverend brethren, when our adorable Redeemer said, "I am the good Shepherd, and know my sheep, and am known of mine," he conveyed a most important piece of instruction to his ministers. A minister viewing himself in the interesting relation of a shepherd of his flock, ought to study their various spiritual conditions, and then prepare himself to suit his instructions to their state: and by frequent intercourse with them, he ought to become acquainted with every family, and, if possible, with every individual within his cure. And if, by an affectionate manner, by visiting them in affliction and consoling them in distress, he establish the character of a tender, a watchful, and an interested shepherd, they will resort to him in trouble, they will consult him in spiritual difficulties, and he will lead them into the rich pastures of evangelical enjoyments. Thus in a degree inferior to the great Shepherd, he will know his sheep and be known of them.

A resolution was passed, approving "of the association of neighbouring clergymen of this diocese, for the purpose of preaching the Gospel and administering the sacraments in their respective parishes."

A committee was appointed "to ascertain and report what number of trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States of America this diocese is entitled to nominate to the General Convention;" which committee reported "that, as a diocese, we are entitled to one trustee; and on account of the number of the clergymen in the diocese, we are entitled to six trustees. That this diocese has subscribed and paid to the said seminary \$4,969 24, on account of which we are entitled to two trustees. The additional sum of \$2,520 has been subscribed by the diocese, but not paid. The committee therefore beg leave to report, that they are of the opinion that the diocese is entitled to nominate nine trustees. The committee have mentioned the additional sum of \$2,520 as having been subscribed but not paid, for the purpose of submitting to the convention the question, whether the diocese is entitled to an additional trustee on account of the sum or not. The committee however are of the opinion, that we are not entitled to a trustee on account of the money which has been subscribed, but not paid."

Whereupon the following gentlemen were elected trustees:—The Rev. John Johns, the Rev. W. E. Wyatt, D. D., the Rev. J. P. K. Henshaw, Judge Brice, John B. Eccleston, Alexander Magruder, Francis S. Key, J. C. Herbert, and Tench Tilghman.

The committee on the state of the church reported, that,

"In reviewing the state of the church in this diocese, while we behold some things to depress our spirits and awaken our fears, we perceive others, which are calculated to elevate our hopes and encourage our hearts.

"Among the circumstances of a discouraging nature, one of the most prominent is the frequent dissolution of the pastoral connexion in our country parishes. It will appear evident, from even a slight examination of our ecclesiastical institu-

tions and laws, that the relation between a rector and his church was designed to be permanent and sacred—never to be dissolved but in a case of necessity, or of peculiar expediency. And it must be evident to every enlightened observer, that the stability and growth of our church depend greatly, under God, on the zealous and devoted labours of a *settled*, as well as intelligent and pious ministry. But the melancholy fact is, that the condition of our country clergymen in general more nearly resembles that of missionaries or itinerants, than that of permanent parochial ministers. In many instances they have scarcely resided long enough in their respective parishes to have become acquainted with the character and wants of the people, before they remove to another sphere of labour. These removals have been and are so common, that it is believed that not more than four or five names can be found on the list of the clergy of the diocese, which are of more than twelve years' standing. The committee cannot believe that the evil of which they speak can be justly attributed to motives of avarice or ambition, or to the love of novelty and change, on the part of the clergy. On the contrary, it is believed that in many instances, constrained by the love of Christ and of souls, they have submitted to self-denial and privations till endurance was no longer possible, and necessity compelled them to seek for other scenes of labour, where the prospect of usefulness is not less, and that of temporal support and comfort far more encouraging. The committee are satisfied that no cause can be assigned for the evil alluded to, but the neglect of the parishes to make ample and regular provision for the support of their ministers; and that unless a change is speedily effected in this particular, much of the talent and piety now employed in promoting the interests of religion and the church in this diocese, will be transferred to other sections of the country, and the number of vacant parishes, which is now great, will be swelled to a yet larger amount.

"The following parishes are now vacant:—All Faith, St. Mary's county; Trinity, Charles county; St. John's, Addison chapel, Zion, Prince George's county; Christ Church, All Saints', Calvert county; St. Margaret's Westminster, Queen Caroline, Anne Arundel county; Emmanuel, Allegany county; St. James, Baltimore county; St. Augustin, St. Stephen's, St. Mary Ann's, Cecil county; St. John's, St. Luke's, Queen Anne's county; St. Mary White Chapel, Caroline county. And there are four places of worship in Dorchester county, which have no supply of ministerial services.

"When we consider that the peace and virtue of men in this world, as well as

their safety and happiness in the world to come, are in so great a measure dependent on the ministration of the ordinances of the Gospel, it must be a melancholy subject of reflection to every friend of the church and his fellow-men, that so many sections of our state, which were once favoured with the moralizing and sanctifying influence of the public devotions and instructions of the sanctuary, are now suffering a famine of the word of God. How powerfully does the bare statement of the fact enforce the precept of the great Head of the church, 'Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest?'

"As one important means of procuring a supply of ministers for the vacant parishes, the committee beg leave to call the attention of the convention to the Missionary Society, which was formed with such perfect unanimity in 1822, and the constitution of which was revised and altered at the last session of this body. Should that society be supported with a liberality in any measure proportioned to the magnitude of its objects, it would, in the course of a few years, not only furnish an adequate supply of the means of grace for the destitute portions of this diocese, but also enable the members of our communion to bear a part with their fellow Christians in the great and interesting work of sending the Gospel to 'every creature.'

"But while the committee, in taking this hasty view of the state of the church, perceive much to lament in the neglected and destitute state of many parishes, and the consequent profanation of the Lord's day, and increase of 'error in religion and viciousness of life,' they think that they also perceive other circumstances to encourage the cheering hope, that this section of Zion is still favoured with a portion of the divine presence and blessing, and in the labours of her ministers and the hearts of her members experiences a fulfilment of the promise of the ascending Saviour, 'Lo! I am with you always, even unto the end of the world.'

"We might point to many a parish, once spiritually desolate and almost extinct, where there has been a strengthening of the things which remained and were ready to die—to many a neat and commodious edifice, consecrated to the service of God according to the pure, simple, and affecting ritual of our apostolic church, erected on sites where once stood churches established by the zeal of former generations, but which, by the spathy of succeeding ones, had been permitted to sink into disuse and ruins—and to others, erected in places which were unoccupied, and in the midst of a population whose spiritual wants were not pro-

vided for by the piety of our predecessors. We could point to many talented and devoted youth, who, within a few years past, have consecrated themselves to the service of God, in the Gospel of his Son, at the altars of our Zion—to many a Bible-class and Sunday school, in which the principles of our holy religion are instilled into the minds of the rising generation—and to many a parish, where the diminution of gross vices and worldly amusements, the growing attention to the duties of family religion, the zeal manifested in the support of Bible societies and other benevolent institutions, together with an increased attention upon the services of the sanctuary in general, and upon the sacrament of the eucharist in particular, afford pleasing evidence that the Lord has followed the labours of his ministering servants with a blessing, and caused his Gospel to produce its designed effects upon the hearts and lives of at least a portion of the people committed to their charge.

"The committee are fully persuaded that the *associations of the clergy*, recommended by a resolution of this convention, if generally adopted, and zealously and prudently conducted, would, under the blessing of Almighty God, powerfully contribute, not only to the revival of pure and undefiled religion among the people, but also to the promotion of the true spirit of their office among the ministers themselves; who, on these occasions of meeting together for an object so sacred and interesting, would 'provoke one another to love and good works,' while they endeavoured to 'keep the unity of the spirit in the bond of peace.'

"The committee cannot close this report without expressing the deliberate conviction, founded upon observation and experience no less than on the promises of Scripture, that nothing more is necessary to secure the divine blessing, and the consequent prosperity and extension of that portion of the church which is represented in this body, than a zeal and faithfulness and liberality on the part of both ministers and people, in some measure corresponding to the magnitude of the privileges we enjoy. They would not be unmindful of their own duty, while they affectionately exhort all their brethren to more harmonious co-operation, more fervent prayers, and more energetic efforts for the hastening on of that time, when our Zion shall more emphatically commend herself to the love of all who are within, and the respect and admiration of all who are without her pale, as 'a city which is at unity in itself,' a fruitful branch of that 'living vine' which the Lord's right hand hath planted."

A committee was appointed to "de-  
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vised a plan for affording pecuniary aid to young men preparing for the ministry;" which committee is to report to the next convention.

The following gentlemen were elected the standing committee:—The Rev. William E. Wyatt, D. D., Rev. J. P. K. Henshaw, Rev. John Johns, Rev. Walter D. Addison, Rev. Thomas Bayne, Rev. William Jackson, and Rev. S. C. Stratton.

The following gentlemen were elected delegates to the General Convention:—The Rev. W. E. Wyatt, D. D., Rev. J. P. K. Henshaw, Rev. William Jackson, Rev. Dr. Clowes, A. C. Magruder, Francis S. Key, John B. Eccleston, and Tench Tilghman.

The parochial reports present the following aggregate, viz Marriages 237, baptisms 1077, communicants 2413, funerals 454.

Sunday schools are reported as in a prosperous condition in most of the parishes in this diocese.

At this convention were present the bishop, 35 presbyters, 6 deacons, and 34 lay delegates. The whole number of clergy in this diocese, as reported by the journal, is 50.

The next annual convention is to be held in Chestertown, on the eastern shore.

For the Christian Journal,

Convention of Connecticut.

This convention was held in Trinity church, Newtown, on the 7th and 8th of June, 1826: it was attended by the Right Rev. Bishop Brownell, and thirty-four clerical and thirty-eight lay delegates. Morning prayer was read by the Rev. Bethel Judd, rector of St. James's church, New-London; and the convention sermon preached by the Rev. Frederick Holcomb, rector of the churches in Watertown and Northfield. Messrs. E. M. P. Wells and T. W. Coit were then admitted to the holy order of deacons; after which the bishop administered the holy communion.

The Rev. Birdsey G. Noble was elected secretary, and Burrage Beach, Esq. assistant secretary.

The bishop then delivered the following address:—

*My Brethren of the Clergy and of the Laity,*

The kind providence of God having preserved and protected us, we have been once more permitted to meet together in annual convention. We have united in our supplications at the throne of grace, we have professed our common discipleship and our brotherly affection at the table of our Lord, and we are now proceeding to deliberate for the welfare of that portion of the church which has been committed to our more especial care. May the divine blessing rest upon us, and prosper our labours. May the Holy Spirit direct our minds and rule our hearts. May its salutary influences preserve us from all error, ignorance, pride, and prejudice; and so unite us together in unity of spirit and in the bond of peace, that with one heart we may seek the prosperity of our holy apostolic church, and set forth that faith once delivered to the saints.

Brethren, in laying before you a statement of the affairs of the diocese since the last meeting of the convention, I have no events of special moment to communicate. My visitations through the parishes of the diocese have been more extensive than in any former year. If I have witnessed but few circumstances peculiarly propitious to the interests of the church, I have nothing to record of an adverse nature. In general, I have found the clergy faithful to their duties; labouring with a steady but unostentatious zeal in their respective spheres—submitting to many privations—surmounting many discouragements—and carefully leading their flocks in those “old paths” consecrated by the footsteps of the primitive saints. In this course of duty and of usefulness we heartily bid them “God speed,” and earnestly pray that the divine Spirit may quicken their zeal, and prosper and reward their labours.

In the course of my visitations I have officiated in several parishes where no duties peculiarly of an episcopal nature were required to be performed. The holy rite of confirmation has been administered in the following parishes, viz. In Middle-Haddam to 5 persons, Norwich 5, Paquetanuck 9, New-London 2, Saybrook (Essex) 10, North-Killingworth 10, East-Haddam 12, New-Haven 14, East-Haven 3, West-Haven 4, Derby 19, Oxford 9, Newtown 34, North-Haven 8, Northford 5, Woodbridge 8, Simsbury 16, Granby 19, Watertown 33, Roxbury 5, Woodbury 11, Meriden 23, Fairfield 10, Trumbull 8, Monroe 15, Humphreysville 19, Stratford 6, Bridgeport 6, Norwalk 27, Stamford 6, New-Canaan 5, Wilton 10, Ridgefield 6,

Danbury 8, Brookfield 19, Newtown 3. In all to 436 persons.

The following ordinations have been held since the last convention, viz. On the 27th of June, in St. James's church at Paquetanuck, I admitted the Rev. Ashbel Steele to the holy order of priests; and on the 20th of November, in St. Andrew's church, Meriden, I admitted the Rev. Edward J. Ives to the same grade in the ministry. Mr. Joseph T. Clark and Mr. John W. Cloud have been admitted to the holy order of deacons—the former in St. James's church, Derby, on the 7th day of September—and the latter in Christ church, Hartford, on the 4th day of January. On Wednesday, the 17th day of May, being one of the regular days appointed for ordinations, I admitted the Rev. William Shelton to the holy order of priests, in Trinity church, Fairfield; and this day, in your presence, I have admitted Mr. Eleazer M. P. Wells and Mr. Thomas W. Coit to the holy order of deacons.

These youthful labourers who are thus sent forth to the harvest, have been duly called, we trust, and sent forth by the “Lord of the harvest.” Let us all devoutly pray that they may be found faithful in the great day of account—that the work of the Lord may prosper in their hands—and that they may be honoured instruments in extending and building up the Redeemer's kingdom.

The following persons are now candidates for holy orders in this diocese, viz. George Shelton, William Peet, William H. Lewis, and Harry Finch, (who are pursuing their studies at the General Theological Seminary of our church,) and Norman Pinney, Nathan King-bury, George C. Shepard, and William H. Judd.

In adverting to the changes which have taken place in the diocese since the last meeting of the convention, we have reason to be grateful to the great Head of the church, that he still continues to smile upon this portion of his heritage, and that none of the clergy have been removed by death.

The parish of Stamford has been endowed by a munificent bequest of the late Moses Rogers, Esq., amounting to about 500 dollars a-year, for a period of 21 years. One half of this sum is to be paid annually to the rector; and the other moiety, with the interest on the annual instalments till the 21 years are expired, is judiciously appropriated to the creation of a permanent fund. In visiting the several parishes of the diocese, I often hear it remarked as a subject of regret, that so many of their most enterprising and useful members emigrate to other states. But it is a gratifying reflection, that wherever they go, they are always found among the foremost in building up and supporting our apostolic church; and that their affections

still cling to the land of their nativity and the church of their fathers. The names of our Rogerses and our Warrens will long be cherished in remembrance—their praise is in the churches: but no one has erected a more lasting memorial to his name than the distinguished benefactor of the church of Stamford.

The parish of Roxbury is in a very depressed state, owing chiefly to the embarrassment of debts. The Rev. Mr. Gilbert has relinquished his charge of this parish, and has accepted that of Oxford. If we look to other decayed parishes in our diocese, we shall find that their decline may generally be ascribed to the neglect of their pecuniary affairs and the accumulation of debts. Nothing is more sure to prove fatal to the prosperity of a parish; and it is an aggravation of the evil, if the debts are due to their clergyman, or if they are to be extinguished while their house of worship is closed. I cannot, therefore, too strongly urge upon all the parishes of this diocese, the necessity of a full settlement of their accounts at least once a-year, and a prompt payment of all demands against them.

The Rev. William Shelton has exhibited to me letters dimissory from the diocese of New-York, and has been called to the charge of the parish of Fairfield. Few circumstances of my life have affected me with a stronger interest than his recent ordination in the church of this parish, and at the altar beneath which the bones of his late venerable father rest in peace. He now cultivates the field where the same pious father so often bore the heat and burden of the day, and where, for more than forty years, he faithfully laboured in the service of his divine Master.

The Rev. Edward Rutledge, who has been for some time established in the parish of Stratford, has recently presented to me his letters dimissory from the diocese of South-Carolina.

The Rev. Joseph T. Clark, who was admitted to holy orders in September last, was immediately settled in the parish of Woodbridge, which appears to prosper under his ministrations.

The Rev. John W. Cloud, ordained in January last, has removed to the state of Mississippi. The Rev. Ezra B. Kellogg, with letters dimissory from the diocese of Ohio, has officiated since November last in the parish of New-Preston and its vicinity, as assistant to the Rev. Mr. Andrews. The Rev. William T. Potter, a graduate of the General Theological Seminary, and last from the eastern diocese, having exhibited to me letters dimissory from that diocese, has taken charge of the parish of Hamden, and acts as occasional assistant to the Rev. Mr. Crosswell, of New-Haven. The Rev. Orson V. Howell, from the diocese of New-York, is officiat-

ing as a professor in "the Literary, Scientific, and Military Academy" at Middletown, and has also the charge of the parish in Middle-Haddam.

The Rev. Isaac Jones has resigned his office as assistant minister of the church in Litchfield, where he has been faithfully employed for the last fifteen years, and that situation is now vacant.

Brethren, having thus stated to you the official acts which I have performed since the last meeting of convention, and adverted to the principal changes which have taken place in the diocese, the occasion on which we have met seems to require that we turn our attention to a consideration of the best means of promoting the welfare of that portion of the church which Providence has committed to our care.

Among the institutions conducive to the prosperity of our church, I regard the establishment of Sunday schools with peculiar satisfaction. These are now organized in nearly all the parishes of the diocese. The clergy could not direct their zeal to a more useful object. And the young people in the several parishes, who so kindly lend their assistance in the business of instruction, may be assured that their services are duly appreciated, and that their labours are not in vain in the Lord. The benefits they confer on others will be repaid to their own bosoms in reflected blessings; for the instructions which they impart to the youth committed to their care, can hardly fail to make them wiser and better themselves. I look to these young instructors, and to their more youthful pupils, with indescribable interest, as the future supporters of the church. They are in the best possible way to imbibe her doctrines, to acquire an attachment to her worship, and to catch the true spirit of her devotions.

The objects contemplated by "the Society for the Promotion of Christian Knowledge" have also a strong claim to our attention, as embracing the most efficient means of promoting the welfare of our church. This institution has already rendered important services, by the dissemination of Bibles, Prayer Books, and tracts, and in the promotion of missionary efforts. Within the last three years its limited resources have been applied almost exclusively to the latter object. It is deeply to be regretted that the society should not be furnished with more ample means of doing good, when the opportunities are so abundant, and when the calls for their assistance are so numerous and pressing. I earnestly hope that some measures may be taken by this convention for increasing the resources of this society. The friends of the church require to be aroused to a sense of the importance of the objects which it embraces, and of the great good which may be effected through its instru-



mentality. The recommendation of these objects from the pulpit when the annual collections are made, the extension of the collections to *all the parishes* in the diocese, and the formation of auxiliary societies, are among the best measures which I can suggest for promoting and extending the usefulness of the society.

The Rev. Stephen Beach and the Rev. Ashbel Steele have been continued as missionaries during the past year. The former has confined his services chiefly to the parish of Salisbury, which has now become so well established, that it is trusted little further assistance will be required there. The Rev. Mr. Steele has been employed in the eastern part of the diocese, in sustaining the parishes of Pauquetanuck and Brooklyn, and in officiating among scattered families of Episcopalians in that vicinity. The reports of both these missionaries will be laid before you. The Rev. George B. Andrews was also appointed to perform missionary labours in his vicinity, during such portion of his time as he might be able to withdraw from his regular parishes; but no appropriation has yet been made to compensate him for his services.

There are now several weak parishes that urgently require assistance. It is also very desirable to continue the mission in the eastern part of the state, and to support another in the county of Litchfield. I cannot but hope that the resources of the society, for the coming year, will be more commensurate with its wants than they have been during the year past.

Among the *general objects* of our church, there is none more calculated to promote her prosperity, or in which we have a greater interest, than the Theological Seminary established in the diocese of New-York. The chief obstacle to its more extensive usefulness, is the want of adequate funds. It is highly important that its trustees should be enabled so to diminish the expense of education in it, as to render it accessible to all our students of theology. I do trust that renewed exertions for its more complete endowment will be made in this diocese at no distant period, or at least that provision will be made for enabling our own candidates for holy orders to avail themselves of the distinguished advantages which it affords.

The General Missionary Society of our church is another object of great consequence to her interests and advancement; and I hope its claims upon us for support will always be met with a liberality proportioned to our ability, and to the importance of the objects for which it was instituted. I well know that the church in this diocese is far from being rich, yet, by a judicious charity, much good may

be done without impoverishing her members. The wants of our own diocese are of course best known to us, and prefer the first claim upon our liberality. This sentiment is doubtless felt in every diocese, but it should not absorb every other consideration. Though composed of separate dioceses, we are *one church*, and have a common interest. I cannot but hope that we shall yet see a more united and vigorous effort put forth for the advancement of sacred learning and the encouragement of evangelical piety, in the liberal support of "the General Theological Seminary," as well as a more general zeal evinced for disseminating the religion of the Gospel, with its divinely constituted ministry, through the instrumentality of "the Domestic and Foreign Missionary Society" of our church.

Brethren, I will not detain you longer from the special business of the convention: let us proceed to it with a due sense of our responsibility to our divine Master, and may he graciously inspire our counsels with wisdom, and direct all our deliberations to the promotion of his own glory and the welfare of his church.

THOMAS C. BROWNELL.

Newtown, June 7th, 1826.

A letter was received from the Rev. Tillotson Bronson, stating, that he had been in the ministry for about forty years, the one half of which time he had been a member of the standing committee, a further continuance in which station he begged to decline, in consequence of increasing years and a bodily infirmity.

The following report was made by the Society for the Promotion of Christian Knowledge:—

The expenditures of the society have been limited, during the past year, to the partial support of two missions, the one in the eastern, and the other in the western part of the diocese. Though there are many feeble and decayed parishes, which, it is to be feared, cannot long exist without aid from this or some other source, it has never been in the power of the board, from the small income of the society, to afford such aid to any considerable extent. From the annual report of the treasurer it will be perceived, that, with very few exceptions, the contributions to the society consist of nothing more than the collections taken up in a portion of the churches in the diocese; that these collections are generally small; and that, in the aggregate, they do not amount to a sufficient sum to compensate a single missionary for the employment of his whole

time. It appears to the board, that it is only by making the annual collections more general, and by the organization of auxiliary societies throughout the diocese, that the great objects of the institution can be successfully prosecuted. From the few auxiliaries already established the most efficient assistance has been received. The friends of the church, therefore, both clergy and laity, in every parish, are earnestly urged to adopt a measure, on which alone the society can rely for increasing its income, and extending the sphere of its usefulness.

Whereupon the following resolution was passed:—"Resolved, that this convention recommend to every parish in this diocese, the establishment of a society auxiliary to the Society for the Promotion of Christian Knowledge; and that it be the duty of every minister to promote the same, by aiding the members of his congregation in such establishment without delay."

A report was made by the committee on the subject of the canons remaining on the table at the close of the last convention, and sundry canons were adopted.

Reports were received from the Rev. Stephen Beach and the Rev. Ashbel Steele, missionaries in the employ of the Society for the Promotion of Christian Knowledge, which, though highly interesting, are too long to be transferred to our pages.

The Rev William Barlow, from the diocese of South-Carolina, having attended this convention, was permitted personally to lay before it his plan for a General Society; which being submitted to a committee, the following resolution was passed:—"Resolved, that this convention approve of the establishment of the American Society for the Promotion of Christian Knowledge, and recommend it to the patronage of the friends of the church in this diocese." And the Rev N. S. Wheaton, the Rev. H. Crosswell, the Rev. B. G. Noble, the Rev. Bethel Judd, the Rev. William Shelton, the Rev. R. Sherwood, and Messrs. N. Smith, S. W. Johnson, and James M. Goodwin, were appointed a committee to carry the same into effect.

The following gentlemen were elect-

ed the standing committee for the ensuing year, viz. The Rev. Harry Crosswell, the Rev. Daniel Burhans, the Rev. Nathaniel S. Wheaton, and the Rev. Reuben Sherwood.

Delegates to the General Convention were elected, and are as follows:—The Rev. Harry Crosswell, the Rev. Daniel Burhans, the Rev. N. S. Wheaton, the Rev. Reuben Sherwood, and Messrs. James M. Goodwin, William McCrackan, S. W. Johnson, and Amos Scovel. And the bishop was authorized and empowered to fill the places of those delegates who shall decline attending.

Trustees of the General Seminary were also nominated, as follows:—The Rev. Daniel Burhans, the Rev. Truman Marsh, the Rev. Harry Crosswell, the Rev. B. G. Noble, and Messrs. Nathan Smith, Burrage Beach, and S. W. Johnson.

The officers of the society for the Promotion of Christian Knowledge were also appointed, as follows:—The Right Rev. T. C. Brownell, D. D. LL. D. (ex officio) president; the Rev. Daniel Burhans, 1st vice president; the Hon. Samuel W. Johnson, 2d vice-president; John Beach, Esq., recording secretary; the Rev. Harry Crosswell, corresponding secretary; and Mr. William McCrackan, treasurer. Directors—The Rev. Ashbel Baldwin, the Rev. Asa Cornwell, the Rev. Truman Marsh, the Rev. Birdsey G. Noble, the Rev. Nathaniel S. Wheaton, and the Rev. George B. Andrews; Burrage Beach, John L. Lewis, Samuel Tudor, Seth P. Beers, Jirah Isham, John S. Peters, M. D., Daniel Putnam, William Moseley, Nathan Smith, Andrew Kidston, Joel Walter, Richard Adams, Jeremiah Hoadly, Calvin Butler, Lyman Bronson, James M. Goodwin, and Gilbert Totten.

The parochial reports present the following aggregate, viz. Marriages 196, baptisms 588, communicants 4086, funerals 491.

After prayers, and the benediction of the bishop, the convention adjourned.

The clergymen in this diocese, besides the bishop, are 53, and the number of congregations 74.

*For the Christian Journal.*

*Convention of Vermont.*

THE convention of the Protestant Episcopal Church in Vermont was held at Middlebury, on the 28th and 29th of June, 1826. There were present the Right Rev. Bishop Griswold, and nine clerical and seventeen lay delegates. The Rev. Joel Clap was chosen secretary; by whom morning prayer was conducted. The sermon was preached by the Rev. S. B. Shaw; and the communion administered by the bishop. The parochial reports were presented and read, and furnish the following aggregate, viz. Marriages 27, baptisms 112, communicants 749, funerals 39.

The *standing committee* was appointed, and consists of the Rev. A. Bronson, the Rev. Carlton Chase, the Rev. Joel Clap, the Rev. S. B. Shaw, and the Rev. B. B. Smith.

The *prudential committee*—The Rev. B. B. Smith, Dudley Chase, and Horatio Seymour.

*Delegates to the General Convention.*—The Rev. Abraham Bronson, the Rev. B. B. Smith, the Rev. Charlton Chase, the Rev. Joel Clap, and Dudley Chase, Alexander Fleming, George Cleaveland, Royal Blake.

The prudential committee made a report, in which they give a statement of the amount of rents due on the leased lots, with the amount paid; and in which they say "that the records in the secretary's office furnish a clear and connected history of the proceedings in recovery of the lands, and a plain view of the tenure and circumstances under which they are holden, and the uses to which they are consecrated." They also suggest the "importance of procuring the perpetuation of the powers under which the present agents and attorneys act, or rather such a modification of them as may render the conveyance irrevocable, and place the whole business more directly under the supervision of the convention."

The following resolutions were passed:—

*Resolved*, that in view of the report of the prudential committee respecting the proceedings of the general agents of the

church lands in this state, this convention is fully satisfied of the wisdom and equity of the proceedings thus reported; and would express its thanks to the prudential committee for their laborious attention to the subject committed to them.

*Resolved*, that the agents of the "Society for the Propagation of the Gospel," &c. be, and they hereby are requested to require of parishes applying to them for assistance from their funds, a detailed account of the number of parishioners, the amount of their grand list, and also the amount of salary actually raised by said parishes for their rector or minister.

The following preamble and resolution were adopted:—

It being, in the opinion of this convention, important that the clergy and people of our respective parishes be furnished with the means of sound and useful instruction, and that without access to books such information cannot be obtained; and as in the infant state of our church the moderate salaries of our clergy will not enable them to purchase books—it is therefore

*Resolved*, that this convention recommend each parish in the state of Vermont to establish a parochial library for the use of the existing clergyman and members thereof; and that the minister or wardens of each parish be requested to return an annual report to this convention of the condition of its parochial library

It was then "voted, that the next meeting of this convention be held in Christ church, Bethel."

On the 29th the convention met, and elected the Rev. Abraham Bronson president; and after passing a resolution respecting the Contingent Fund, and a vote for the publication of 600 copies of the journal of the convention, prayer was offered by the president, and the convention adjourned.

*Massachusetts Convention.*

THE annual convention of the Protestant Episcopal Church of Massachusetts was held in St. Paul's church, Boston, on Wednesday the 21st June, 1826.—Prayers were read by Rev. Mr. Edson, of Lowell; sermon by Rev. B. C. Cutler, of Quincy; and the communion was administered by Rev. Dr. Gardiner, assisted by Rev. B. C. Cutler.

The Rev. Dr. Gardiner, Boston; Rev. Mr. Boyle, Dedham; Rev. Mr. Edson, Lowell; S. D. Parker, Esq.;

Thomas Clark, Esq.; Dr. John C. Warren, Boston; were then chosen the standing committee for the ensuing year.

It was *voted*, that the standing committee have power, at any time before the meeting of the General Convention, to fill up any vacancy which may happen from any cause in the number of delegates; and the person or persons thus elected to fill such vacancy, be considered as chosen by this convention.

Rev. Mr. Barlow, from the diocese of South-Carolina, was called upon by the president to lay before the convention his proposed plan: whereupon the following resolution was offered by Rev. Mr. Griswold, and past by vote:—*Resolved*, that this convention approve of the establishment of the American Society for Promoting Christian Knowledge, and recommend it to the friends of the church in this state. *Resolved*, that the following gentlemen be, and they hereby are a committee to further this object:—Rev. Mr. Eaton, Rev. Mr. Morss, Rev. Mr. Edson, Rev. Mr. Cutler, and Messrs. Merrill, Parker, and Snowdon.

*Resolved*, that this convention approve of the Massachusetts Episcopal Missionary Society, and recommend the friends of the church to attend its meetings.

*Voted*, that the next convention meet in Trinity church, Boston, at 9 o'clock A. M., the third Wednesday of June, 1827.

We have extracted the above account of this convention from the Gospel Advocate for July. From the same publication we collect the following aggregate of the state of the church in Massachusetts, as furnished to the convention by the parochial reports, viz. Families 748, communicants 1148, baptisms 180, burials 117, marriages 60, Sunday scholars 497. The parochial reports however are very incomplete, from many of the parishes none having been received.

#### *Convention of Delaware.*

THIS convention met at Dover on the 3d of June. We understand the

journal has been printed, but as we are not favoured with a copy, we cannot avail ourselves of its contents, and are indebted for the following facts to the Church Register of the 16th July. It appears "there were present three clergymen entitled to seats, and one other; and six lay delegates. The Rev. Daniel Higbee, of Sussex, was elected president, and A. M. Schee, Esq. secretary. Morning prayer was conducted by the Rev. Mr. Williston, rector of Trinity church, Wilmington; and a sermon preached by the Rev. Dr. Davis, president of Wilmington college. The Rev. R. Williston, and the Rev. S. W. Prestman, of the clergy, and Kinsey Johns, and James Booth, jun. Esqrs. of the laity, were chosen the standing committee. The Rev. D. Higbee, and the Rev. S. W. Prestman, of the clergy, and Samuel Paynter, and Thomas Clayton, Esqrs. of the laity, were chosen delegates to the next General Convention. Samuel Paynter, Esq. governor of the state, was nominated to be a trustee of the General Theological Seminary. The parochial reports give the following aggregate:—Baptisms 18, marriages 25, funerals 60, communicants 29. No list of the churches or clergy is appended to the journal, but we believe there are about ten churches and five clergymen within the state."

For the Christian Journal.

#### *St. Paul's Church, Augusta.*

THE following account of the parish of St. Paul's church, Augusta, Georgia, is copied from the printed journal of the last convention of that diocese, where it is added by way of note to the parochial report of the rector, the Rev. Hugh Smith. We respectfully suggest to the rectors and ministers of other churches in our communion, the utility of furnishing similar accounts, especially where any thing material occurs in their history. It will at all times give us pleasure to insert them, and we are sure they will be acceptable to our readers.

"The parish of St. Paul's, Augusta, was incorporated a considerable time prior to the revolution. By a report of

"the Society (in England) for Propagating the Gospel in Foreign Parts," it appears that the Rev. Mr. Trink was rector of the parish in 1764. He states to the society that there was then a good parsonage and a glebe of fifteen acres of land. In 1770, the Rev. Mr. Ellington wrote to the society, that in the three years then last past he had baptized 428, married 62 couples, and that his communicants amounted to about 40. After the revolution, the glebe was confiscated, and applied to the endowment of an *academy*. A church was subsequently erected on the site of the present St. Paul's, which was open to all denominations. The Rev. Mr. Boyd, however, an episcopal clergyman, generally officiated, and was regarded as the rector of the parish. He took charge of the parish some time previous to the year 1790, and removed from Augusta in 1798-9, to Natchez or New-Orleans, where, it is believed, he died a few years afterwards. The members of this parish afterwards generally became attached to other denominations, and no attempts were made to re-organize it until the fall of 1818, or winter of 1819, when an act of incorporation was obtained from the legislature, which was altered and amended on an application to the next legislature. The cornerstone of the present church was laid in the spring of 1819, but the building was not in a state of sufficient forwardness to be occupied until March, 1820, and was not consecrated until March, 1821.

"St. Paul's is built of brick; its length is 94 feet, and its breadth 62; it contains 124 pews on the ground floor, and 14 in the organ gallery, there being no side galleries. The pitch of the ceiling is 28 feet. It is of the Grecian Doric order; and in point of chasteness, simplicity, and beauty, is scarcely exceeded by any church in our country. The design was furnished by Mr. John Lund, the architect by whom it was built. The cost of the building was upwards of 25,000 dollars. It has been furnished by subscription with an organ of superior tone and finish, built by Mr. Hall, of New-York, the cost of which was 2500

dollars. The female part of the congregation subscribed the sum of 400 dollars for a service of communion-plate; and a bell of 15 cwt. has also been procured by the liberal contributions of the congregation.

"The Rev. Hugh Smith, at that time rector of St. Ann's church, Brooklyn, Long-Island, was elected to the rectorship of St. Paul's in the spring of 1819, and entered upon his duties in the fall of the same year. There were at that time only four resident communicants; since that period the whole number registered is 70; but deaths and removals have reduced that number to 55."

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From the London Literary Gazette.

*Hebrew Tales. Selected and translated from the Writings of the ancient Hebrew Sages.*

TERAH, the father of Abraham, says tradition, was not only an idolater, but a manufacturer of idols, which he used to expose for public sale. Being obliged one day to go out on particular business, he desired Abraham to superintend for him. Abraham obeyed reluctantly.—"What is the price of that god?" asked an old man who had just entered the place of fancy. "Old man," said Abraham, "may I be permitted to ask thine age?" "Threescore," said he. "Threescore years!" exclaimed Abraham, "and thou wouldst worship a thing that has been fashioned by the hands of my father's slaves within the last four-and-twenty hours!—Strange! that a man of sixty should be willing to bow down his grey head to a creature of a day!" The man was overwhelmed with shame, and went away. After this there came a sedate and grave matron, carrying in her hand a large dish with flour. "Here," said she, "I have brought an offering to the gods. Place it before them, Abraham, and bid them be propitious to me." "Place it thyself, foolish woman!" said Abraham; "thou wilt soon see how greedily they will devour it." She did so. In the mean time Abraham took a hammer, broke the idols in pieces, all excepting the largest, in whose hands he placed the in-



strument of destruction. Terah returned, and with the utmost surprise and consternation beheld the havoc amongst his favourite gods. "What is all this, Abraham? What profane wretch has dared to use our gods in this manner?" exclaimed the indignant Terah. "Why should I conceal any thing from my father?" replied the pious son. "During thine absence, there came a woman with yonder offering for the gods. She placed it before them. The younger gods, who, as may well be supposed, had not tasted food for a long time, greedily stretched forth their hands and began to eat before the old god had given them permission. Enraged at their boldness, he rose, took the hammer, and punished them for their want of respect." "Dost thou mock me! Wilt thou deceive thy aged father?" exclaimed Terah, in a vehement rage. "Do I then not know that they can neither eat, nor stir, nor move?" "And yet," rejoined Abraham, "thou payest divine honours—adorest them—and wouldst have me worship them!" It was in vain Abraham thus reasoned with his idolatrous parent. Superstition is ever both deaf and blind. His unnatural father delivered him over to the cruel tribunal of the equally idolatrous Nimrod. But a more merciful Father, the gracious and blessed Father of us all, protected him against the threatened danger; and Abraham became the father of the faithful.

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From the Ontario Repository.

#### THE SPRING OF YOUTH.

*Extract from a Sermon recently delivered from the text, "We must needs die."*

YOUTH is the season in which piety should be cultivated, and good habits formed. The future character and happiness of life depend on the discipline of this important period. Neglect not, then, the advantages you enjoy, nor allow your passions to mislead you from the path of duty. The slightest observation will convince you that there is an essential difference between right and wrong, between virtue and vice. Imprint this difference on your memory, and strengthen the impression

by observation on the conduct and fate of your acquaintance. You will find those who started in life with equal advantages experience very unequal success, and that whilst some by their vicious conduct have involved themselves in disgrace and ruin, others, by their good principles and by the regularity of their deportment, have obtained all the blessings which this world can afford, and have made the best preparation for the next.

Whatever may be your pursuit, whether commercial, professional, or scientific, be assured that good principles and good habits are indispensably necessary to your success. However profligate may be the manners of the world, yet piety and virtue are always sure to meet with respect; and even licentious men look with veneration on those religious principles and moral qualities which they have not firmness enough to cultivate themselves. They give vigour to the mind, and dignity to the character. They lead to respectability and distinction; and by the improvement of the mind and of the heart, form those dispositions which best qualify men for the kingdom of heaven.

Waste not the *season of youth* in levity and indolence, which you cannot long indulge without the sacrifice of innocence. The formation of your future character, and consequently of your happiness, depends on your conduct during this important period. As you now sow, so will you hereafter reap. Your minds are now pliant, and open to every impression; and by remembering your Creator in the days of your youth, and by industry and application and good conduct, you will lay a broad and deep foundation for future and eternal happiness.

Consider how many young men have entered upon life with the fairest prospect, all of which have been blasted by *bad conduct, by indolence and profligacy and extravagance*. By a kind of moral suicide, they have thrown away all their advantages, and degraded themselves from happiness and respectability, to misery and contempt.

The obligations which you owe your parents can be repaid only by your

good conduct, by following their advice and respecting their commands. Entertain due respect for those who are your superiors in knowledge and in years. Carefully avoid an overweening conceit of your own abilities, and a confident presumption in the rectitude of your own judgment. Your opinion both of men and things, be assured, will greatly alter as you advance in life, and many objects of your present admiration will appear to you hereafter in a very different point of view. Be careful then how you form opinions, which at some future period you may be compelled to retract, and which in the mean time may lead you into serious difficulties.

It must be acknowledged, at the same time, that many errors of the young proceed from the misconduct of parents. Their weak vanity, or criminal indulgence, conspire with the natural srowardness of their children to insure their ruin. Ere they leave the boy, they are permitted to assume the vices of the man! By a course of irregular pursuits, they anticipate old age and accelerate the approach of death, for which they have made no preparation. Guard then against these dangers. By a pious and virtuous life, be always prepared for death. You know not how soon he may approach. No season of life is secure from his attacks. No confidence can be placed in youth, strength, or beauty—for “we must needs die.”

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*Extract from Chalmers's Sermon on the  
“Observance of the Sabbath.”*

WE never, in the whole course of our recollections, met with a Christian friend, who bore upon his character every other evidence of the Spirit's operation, who did not remember the Sabbath day, and keep it holy. We appeal to the memory of all the worthies who are now lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath day shone with an equal lustre amid the fine assemblage of virtues which adorned them. In every Christian household it will be found, that the

discipline of a well-ordered Sabbath is never forgotten amongst the other lessons of a Christian education; and we appeal to every individual who now hears us, and who carries the remembrance in his bosom of a father's work and a father's piety, if, on the coming round of the seventh day, an air of peculiar sacredness did not spread itself over that mansion where he drew his first breath, and was taught to repeat his infant hymn, and lip his infant prayer. Rest assured that the Christian, having the love of God written in his heart, and denying the Sabbath a place in its affections, is an anomaly that is no where to be found. Every Sabbath image, and every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound which summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business, and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven; and when, in solemn audience with the Father, who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares, and all the vexations, and all the secularities of an alienated world behind him.

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*Spanish Discoveries.*

The Journal des Debats gives the following notice of a work which has already been announced:

“Don Fernandez de Navarrete, formerly an officer in the navy, a director of the Royal Historical Academy of Madrid, director of the Hydrographic Depot, and of maritime geography, has been employed by his catholic majesty to collect, classify, and publish, at the expense of the state, the narratives of the voyages and discoveries undertaken by the Spaniards since the end of the fifteenth century, that is to say, since the discovery of America. M. Navarrete has drawn from the secret archives a number of documents, and among others, the inedited letters of the immortal Christopher Co-

lumbus. All the deposits have been accessible to him. The government considers this collection as an enterprise calculated to raise the honour of Spain, and to recall to mind the rights of the crown. Thus circumstances have brought about the publication of these documents, which the world has called for for so many ages. Desirous that his labours may be known in France, M. Navarrete has caused to be prepared, under his own direction, a French translation. This is making by the Chevalier Verneuil, an officer of the University of France, and member of the Royal Spanish Academy, and that of History, now residing at Madrid, and by M. Roquette, one of the editors of the *New Annals of Voyages and Universal Biography*. This translation is put to press, and will appear soon, with an itinerary map of the four voyages of Columbus."

#### *A new Island.*

An inhabited island has been discovered in the Pacific Ocean. Its north point is in lat. 7 deg. 10 min. S., and the centre of it in lon. 177 deg. 33 min. 16 sec. E. from Greenwich. The island is said to resemble a horse-shoe, its extent about eight miles, and appeared to be numerously peopled. The natives are represented as being tall and well made, of a dark copper hue, and were naked, except some covering made of leaves. The land appeared fertile. The natives were quite wild, and they contrived to steal whatever they could from the boats sent ashore, and even attempted to take the oars from the hands of the crew. This island was discovered by two Dutch vessels, and has been named *Netherlandish Island*.

#### *Intense Light.*

An experiment was lately made in the Armory of the Tower of London, in which the most intense light ever yet produced by art was exhibited. It was excited by directing a jet of alcohol, or the flame of a spirit-lamp, upon a piece of lime, by the action of a stream of oxygen gas. The light thus produced is calculated as being eighty times more intense than an equal area of light emitted by the combustion of an Argand lamp.

#### *New Kind of Stereotype.*

The *Gazette of Munich* announces the invention of a new kind of stereotype by M. Lanefelder, to whom the art of lithography is due. A sheet of ordinary printing paper is covered with a layer of stony earth (*terre pierreuse*) to the thickness of half an inch, and sufficiently moistened with water. In half an hour it assumes the consistency of paste, when it is put in frames and on types composed in the usual manner, but not blackened, and the paste

becomes impressed with the characters. The sheet is then dried on a stone-flag, and melted metal poured on it. The metal becomes a thin plate, and has all the characters standing out on it, as well formed as the original types. The proofs from these stereotype characters do not differ from those taken from moveable types. The author of this discovery offers to explain it fully for a subscription of one hundred florins, as soon as he shall have thirty subscribers. He estimates the preparation necessary for the casting at one hundred florins, and the paper covered with the stony paste at six kreuss (2d. English) a sheet.

#### *Cedar Apple.*

The discovery recently mentioned as having been made by a gentleman of Delaware county, Pennsylvania, of the efficacy of the cedar apple in expelling worms, has excited considerable interest in that neighbourhood, and is still strongly recommended. The editor of the *Chester Union* relates one or two instances that have come under his own observation, which demonstrate its powerful efficacy; and states further, that in no instance has the remedy failed of having its desired effect. The apple or knot which is used grows upon the red cedar: it is a sort of excrescence, found at all seasons of the year on the small boughs or twigs, and resembles a nitted potato. The apple may be eaten like any other fruit, and the gentleman who made the discovery recommends one for every year that the child is old; others think a less quantity would do; but it is perfectly innocent, and may be eaten in any quantity without bad effects. Apples of a former year's growth possess the same virtue as the green; but being dry, must be pounded or grated, and taken in molasses.

#### *Figurative Oratory.*

We once heard a country clergyman reprove his congregation, and gravely assure them that "the hand of Providence would not wink at their transgressions." This was supremely ridiculous, but can be readily matched by specimens from the hall of our enlightened representatives. Mr. Pearce, of Rhode-Island, says, "My father and grandfather both saw the darkness of night glitter on the blaze of their dwellings!" Mr. Randolph talks of "standing in the vacant place which I now occupy;" but he was probably absent when he said it. The members from our own state and city are too much engaged in writing for the newspapers, to edify us with any very choice figures of rhetoric; but the following by Mr. Markwell is quite ingenious:—"If this bill passes, a small still voice will be heard in the west-

ern district, which will not knock in vain at the door of congress!"

vice; and when the cortes did the same, they only followed the example given to them by many ministers of absolute kings, who reigned prior to Ferdinand."

### *Wealth of the Church of Spain.*

The following article on this subject is furnished by an English paper, and although it has already appeared in many publications in this country, yet its insertion in our pages will no doubt be acceptable to most of our readers.

"The pope having granted to the king of Spain the liberty of conferring pensions amounting to a third part of the bishops' revenues for one year, the Spanish government demanded of them (long before the revolution) an estimate of their amount. It may easily be supposed they would not rate them very high, and it is thought that, with the exception of the archbishop of Toledo, they only valued them at half, or the third part of their real value. The following were the returns received, and on file:—

Archbishop of	Archbishop of
Toledo - L. 110,000	Fortosa - L. 6,000
Zaragoza - 15,000	Coria - 5,000
Santiago - 32,000	Astorga - 4,000
Seville - 40,000	Almeria - 3,100
Granada - 11,500	Santander - 3,450
Valencia - 26,000	Palencia - 4,300
Oma - 11,500	Gerona - 2,500
Placencia - 8,000	Feruil - 3,000

"The total revenue of the Spanish archbishops and bishops, according to their own estimates, amounted to 520,000*l.* sterling; the revenues of the canons of the 1st and 2d class amounted to 469,845*l.* Some of the canons whose incomes do not exceed 300*l.* are enabled to keep coaches. Many of the bishops live in a style of magnificence surpassing even that of the grandees.

### *Income of the Spanish Clergy.*

Tithes - - - -	L. 10,000,000
Fees - - - -	110,000
Alms - - - -	1,950,000
Livings - - - -	1,000,000
Produce of church yards -	600,000

L. 13,660,000

"At first sight it will appear incredible that a nation whose annual expenditure does not amount to 7,000,000*l.*, should ever have allowed the clergy to raise a revenue double that of the kingdom. But this phenomenon has been a consequence of their enormous power. Yet in spite of the inquisition, all the men of talent who have governed Spain, have endeavoured to make the clergy contribute a portion of their immense wealth to the support of government. Long before the revolution, they had more than once applied the ecclesiastical revenues to the public ser-

From the Church Register.

*First Annual Report of the Female Society of Christ Church and St. James's, auxiliary to the Education Society of the Protestant Episcopal Church in the Diocese of Pennsylvania.*

In obedience to the constitution, which requires an annual report to be read at this time, the managers lay before their constituents the following account of their proceedings:—

The society was organized in June last, since which time, \$333 33 have been paid to the treasurer of the parent society, \$200 to constitute the Rev. Jackson Kemper a vice-president of that society, and \$133 33 towards constituting the Rev. Mr. De Lancey a vice-president of the same, the remainder of the \$200 having been contributed by our sister society of St. Peter's church. Part of this sum has been raised by the sale of fancy articles made by the ladies. We regret to report but 71 annual subscribers. From the two congregations many more had been expected; nor do we yet relinquish the hope of seeing the number greatly increased. The managers are aware that objections have been made to the designs of the institution, but they think they have arisen from error, and are confident, that were the objects of the society fully understood, it would be liberally supported by the members of our church. Some of the best of men have received from the beneficence of others, the aid which enabled them to obtain a liberal education. Almost every denomination of Christians lament the want of labourers in the Gospel vineyard; and we learn from sources upon which the fullest reliance may be placed, that our church has greatly suffered on this account. To the Gospel of the Redeemer we are deeply indebted for innumerable privileges, comforts, and hopes. Duty, interest, and gratitude lead us to afford our aid, however feeble, to the propagation of the sacred truths of our religion. And we believe, in no way can we more effectually promote the best of causes, than by contributing our mite towards training up a body of pious and learned clergy. Some of the ablest missionaries of the present day were supported by education societies while pursuing their studies. And how delightful would be the reflection, that we had been instrumental in aiding those who, under the divine blessing, are to turn many from the error of their ways, to purity and holiness.

Animated by such a hope, let us persevere in our designs, and endeavour to do good to the extent of our abilities.

#### *Massachusetts Episcopal Missionary Society.*

The annual meeting of this society was held in St. Paul's church, Boston, on Wednesday the 21st of June, 1826, when the officers were chosen for the ensuing year.—In the evening, the report of the directors was read, after which several resolutions were offered, and addresses made, the particulars of which will be given hereafter.—*Gospel Advocate for July.*

#### *Missionary Society of St. Matthew's Church, Boston.*

Within the last month a missionary society has been formed in this parish, with the most pleasing prospects of usefulness. The plan is a little different from most, if not from all the parish missionary societies of our church. One half of the monies for annual expenditure, is for the aid of domestic missionaries, under the direction of the Massachusetts Episcopal Missionary Society; and the other half is for the support of foreign missionaries, under the direction of the General Missionary Society of the Protestant Episcopal Church in the United States.—*Ibid.*

#### *Hartford Auxiliary Missionary Society.*

A society has recently been formed in Hartford, Connecticut, under the title of "The Episcopal Missionary Society of Hartford, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." The bishop of the diocese is the president, who, with two vice-presidents, the secretary, the treasurer, and three managers, constitute the board for the transaction of business. The annual subscription is one dollar. Upwards of one hundred and fifty members have already connected themselves with this society; and it is expected that from this source about 200 dollars will annually be paid over to the parent society.

#### *Church Missionary Society.*

The twenty-sixth anniversary was held May 2, at Freemasons' Hall, Lord Gambier in the chair. The chief points of interest in the report were, the improved state of native female education in India, and the active co-operation of the bishop of Calcutta, Dr. Heber, with the plans of the society. The funds of the society have increased above those of the last year by 1200*l*. The Mission Seminary at Islington prospers. Eleven missionaries have been ordained by the bishop of London, and sent to their respective stations.

#### EPISCOPAL ACTS.

##### *In the Diocese of New-York.*

The following article is taken from the *Oneida Observer* of the 25th of July. We regret that it did not reach us in time to copy in our present number the addresses referred to. They shall appear in the number for September.

##### *"Bishop Hobart's Visit to the Oneida Indians.*

"We have procured from a correspondent an account of the visit of the Right Rev. Bishop Hobart to the Indians at Oneida castle on the 18th instant; and the bishop, at the request of the clergy present, has furnished copies of the addresses which he delivered on that occasion. The Indians have for several years been under his spiritual superintendence, and he has several times visited them. His present visit was principally for the purpose of administering confirmation, and for admitting to the order of deacons Mr. Eleazar Williams, an Indian, who has received a good education, and who for a long time acted among the Oneidas as a catechist and lay-reader, but who at present resides at Green-Bay. The bishop, with the clergy who accompanied him, the Rev. Mr. Anthon, of Utica, the Rev. Mr. Bulkley, of Manlius, the Rev. Mr. Perry, of Rome, the Rev. Mr. Hollister, of Paris, the Rev. Mr. Young, of Perryville, the Rev. Mr. Treadway, of New-Hartford, the Rev. Mr. Griffin, of New-York, and the Rev. Mr. Burgess, of Connecticut, were met at Vernon by a party of the Oneida chiefs and others, and escorted to the church, which was crowded by the Indians and others. After morning prayer in the Indian language by Mr. Solomon Davis, their present catechist and lay-reader, in which the Indians united, the bishop delivered an address to the Indians, which was interpreted to them."

The *Observer* informs us, that at the conclusion of the address a memorial was read by Mr. Williams on behalf of the Indians, to which the bishop returned a short reply. The bishop then addressed the Indians who were to be confirmed; and after confirmation he also addressed Mr. Williams, who was thereupon admitted to deacons' orders; the bishop administering "the holy communion to the clergy present, and to several of the Indians. The responses which they made in the service, its hymns of praise which they chanted or sung, and the deep humility and devotion which they in general, and particularly the Indian communicants, displayed, rendered the scene highly interesting, and sensibly affected all who witnessed it."

On Monday, July 10, at St. Philip's church, in this city, the Right Rev. Bi-



shop Hobart admitted the Rev. Peter Williams, deacon, (a coloured man,) minister of the said church, to the holy order of priests. Morning prayer was read by the Rev. Benjamin T. Onderdonk, an assistant minister of Trinity church, New-York, assisted by the Rev. Levi S. Ives, rector of Trinity church, Southwark, Philadelphia; the sermon preached by the Rev. Cornelius R. Duffie, rector of St. Thomas's church, New-York; and the candidate presented by the Rev. Thomas Lyell, D.D., rector of Christ church, New-York.

At an ordination held at Trinity church, Fishkill, on Wednesday the 12th of July, by the Right Rev. Bishop Hobart, the Rev. William B. Thomas, minister of said church, was admitted to the holy order of priests; and Messrs. Edmund D. Griffin, William Linn Keese, and Alexander H. Crosby, recently students in the General Theological Seminary of the Protestant Episcopal Church, to the order of deacons. On this occasion the bishop preached, and also administered the rite of confirmation to 17 persons. Morning prayer was read by the Rev. George Upfold, M. D. rector of St. Luke's church, New-York; and the lessons by the Rev. Samuel R. Johnson, minister of St. James's church, Hyde-Park. The candidates were presented by the Rev. John Reed, D. D. rector of Christ church, Poughkeepsie, and the Rev. John Brown, rector of St. George's church, Newburgh.

Utica, July 18.—On Saturday last, the Right Rev. Bishop Hobart, who is now on a tour of visitation to the different churches in this part of his diocese, visited the church in New-Hartford. It was his intention to have consecrated the new church erecting in that village, but as it was in an unfinished state, the ceremony was postponed for the present. On Sunday he preached in Trinity church in this village, and administered the rite of confirmation to 40 individuals. The morning service was read by the Rev. Edmund D. Griffin, and the candidates for confirmation presented by the Rev. Mr. Anthon, rector of the church. Yesterday morning the bishop proceeded to Rome, to visit the church lately established there; and is to-day to administer divine service at Oneida castle.

#### *In the Diocese of North-Carolina.*

By the Right Rev. Bishop Ravenscroft, in St. Paul's church, Edenton, on Sunday the 30th of April, 1826, Mr. Philip B. Wiley was admitted to the holy order of deacons.

#### *In the Diocese of New-Jersey.*

On Wednesday, May 21, 1826, at Salem, by the Right Rev. Bishop Croes, the Rev. C. F. Cruse, deacon, was admitted to the holy order of priests.

#### *In the Diocese of Pennsylvania.*

By the Right Rev. Bishop White, on Wednesday, May 10, 1826, Christ church, in the borough of Reading, was solemnly consecrated to the Christian worship of Almighty God.

#### *In the Diocese of Virginia.*

By the Right Rev. Bishop Moore, an ordination was held at Petersburg, Virginia, on Sunday the 16th July, 1826, when John Grammer, jun., Benjamin O. Piers, Henry Aisquith, and Leonard H. Johns, students of the Theological Seminary of Virginia, were admitted to the holy order of deacons.

#### *National Jubilee.*

It has not been the practice of this Journal, nor is it at all the intention of its conductors, to notice much of passing political events. And on the present occasion, when a nation has just celebrated the semi-centennial anniversary of its existence, it may be permitted to us, and it will be sufficient merely to state, that the preparations for observing this anniversary in various parts of the Union, gave promise of a higher character in the details than any before exhibited. The three surviving signers of the Declaration of Independence, Messrs. John Adams, Thomas Jefferson, and Charles Carroll, all venerable in years, together with the two last presidents of the United States, James Madison and James Monroe, were invited by the municipalities of the city of Washington to meet each other, and be present at the celebration in that city. The same invitation had previously been transmitted to the three former by the municipalities of the city of New-York. For obvious reasons, both invitations were declined.—As usual, the corporation of this city gave a public dinner, at which were invited a larger number of guests than on any former occasion. Bishop Hobart was called upon by the mayor to ask a blessing, which was done by him as follows. It is copied from the New-York American.

"Almighty God, we adore thee as the Dispenser of all good, and the Ruler of the universe; and we magnify thy name for the exalted privileges with which thou hast distinguished us amongst the nations of the earth. At thy command, a stated revolution of time was consecrated as the jubilee of liberty by thy people of old. Accept, we beseech thee, the homage, which on this day that completes the fiftieth year of our independence as a nation, ascends from the hearts and the voices of the millions of freemen who enjoy this fair land and this goodly heritage which thou hast bestowed. Under thy guardian providence, thou Lord of Hosts, have we

advanced with unparalleled rapidity in the career of glory, prosperity, and happiness, fostered by those free institutions which were planned by the wisdom and won by the valour of our fathers, some of whom still linger among us, full of years and full of honours, blessed with our grateful recollections. Let the lively demonstrations of joy which mark this day as the *jubilee of the people*, be chastened with holy dignity and sobriety, and accompanied with submission to thy laws; so that thy favour may be continued, and the inestimable blessings of civil and religious freedom perpetuated, to the latest generations. Grant especially, we beseech thee, that by thy providence and grace we may all be fitted for uniting, when the revolutions of time have ceased, in that spiritual jubilee which, through the age of eternity, will be celebrated by the redeemed of mankind, restored by thy power from the bondage of error and sin, into the glorious liberty of the sons of God. On this day, when we commemorate the great event which proved to the world that a nation who *wills it*, guided and fortified by thee, *shall be free*, we forget not the oppressed of our race in other lands; and we implore thee, Father of all men, in thy good time to send them deliverance.

"Bless now to our moderate use and thankful enjoyment the bounties of thy hand, which filleth all things with good, and mercifully pardon and accept us, through the merits of Jesus Christ thy Son our Saviour."

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#### Obituary Notices.

Died in this city, on Sunday, July 16, 1826, in the 26th year of his age, Mr. JAMES DAVIDSON SWORDS, son of Mr. James Swords, one of the publishers of this Journal. By a natural amiableness and sweetness of disposition, and tenderness of affection, he was peculiarly endeared to his parents, his family, and his friends. In the regularity of his attendance on public worship, while his health allowed it, and the Christian consistency of his character and deportment, he set a bright example to those of his own, and to those of a more advanced, period of life. In his endurance of the long and distressing illness, of nearly four years' continuance, which terminated in his dissolution, he excited the admiration of all who witnessed the calm, meek, and even cheerful, resignation, with which he bowed to the will of his heavenly Father; and the pious equanimity with which he anticipated his approaching death. Of the *sure foundation* on which his resignation and his hopes were built, evidence is afforded in the following memorandum, kindly furnished by a venerable and pious clergy-

man, for whom he cherished the highest respect, and with whom he was on terms of the most affectionate intercourse:—

"Several months ago, when in private conversation with Mr. James Davidson Swords, he freely disclosed to me the feeling of his mind under the pressure of his affliction. 'I know, Sir,' said he, 'my case is very hazardous; but I have indulged those reflections which convince me of my duty to submit with cheerfulness to the will of my heavenly Father; and try to curb every disposition to choose for myself.' Soliciting the favour of his stating the ground on which his submission was placed, he replied, 'Very cheerfully, Sir; I know and feel that I am a sinner, and need a divine Saviour. I have nothing to plead as my own merit. The perfect work of Christ's redemption, and his grace, form the ground of my hope; and this is the only true comfort I enjoy.'—I have no doubt but this confidence in his God and Saviour, not only cherished his prospects for future felicity, but diffused its sacred influence upon his heart, which produced such charming serenity and cheerfulness that accompanied him to the vale of death."

In such a death, there is no cause for grief for the departed; and much, surely much indeed, to mitigate that which the bereaved cannot but feel for themselves; much to minister resignation to the will of Heaven; and much to encourage them in that walk of faith, whose end is the rest, and the glory, and the joy, to which he has been called before them.

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#### Death of Adams and Jefferson.

Our obituary notices are, for obvious reasons, confined almost exclusively to persons of our own communion. The remarkable coincidence in the decease, on the 4th of July, 1826, of John Adams and Thomas Jefferson, the joint authors, as we are informed, and two of the three surviving signers of the Declaration of American Independence, and both successively presidents of the United States, justifies a departure from that rule; and we accordingly make this record of events that will long be held in remembrance by the American public.—JOHN ADAMS, in the 91st year of his age, died at his residence in Quincy, near Boston, at five o'clock in the afternoon of the 4th of July, 1826. A remarkable particular in the closing scene of his life is thus stated in a Boston paper:—"On the jubilee of independence his declining faculties were roused by the rejoicings in the metropolis. He inquired the cause of the salutes, and was told it was the 4th of July. He answered, 'It is a great and glorious day.' He never spake more. Thus his last thoughts and his latest words were like those of his whole

life—thoughts and words which evinced a soul replete with love of country and interest in her welfare.”

THOMAS JEFFERSON, in the 84th year of his age, died at his seat at Monticello, Virginia, at 10 minutes before 1 o'clock on the 4th of July, 1826. The following notice of this event is copied from the *New-York American* of the 8th:—

“Another of the sons of our heroic age has passed to the tomb. By a coincidence marvellous and enviable, Thomas Jefferson, in like manner with his great compeer John Adams, breathed his last on the 4th of July. We remember nothing in the annals of man so striking, so beautiful, as the death of these two ‘time-honoured’ patriots, on the jubilee of that freedom which they devoted themselves, and all that was dear to them, to proclaim and establish.

“The Philadelphia National Gazette states that Mr. Jefferson ‘expired at Monticello, at 10 minutes before 1 o'clock, on the 4th of July, within the same hour at which the Declaration of Independence was promulgated in the hall of congress, FIFTY YEARS AGO. His demise was expected for three or four days before it took place: he was sensible of its approach, and prescribed the mode of his own interment.’

“The Philadelphia Gazette however says, in reference to the hour at which the ‘Declaration of Independence was promulgated,’ that it was first read in the yard of the Philadelphia state-house, at about a quarter before 5 o'clock.”

#### For the Christian Journal.

##### SOLITUDE,

The place for serious contemplation.

Hail, lonely hours! blest Solitude, in thee  
A soothing balm for all my woes;  
Absorb'd, I plunge into the boundless sea  
Of heavenly contemplation, sweet repose.

Drawn off from things of time, I soar away—  
Celestial scenes burst on my raptur'd sight;  
My joyful soul anticipates that day,  
When she shall climb those towering hills of light;

Where she shall see her Saviour face to face,  
His Gospel promises of pardon prove,  
Join those blest spirits ransom'd by his grace,  
And sing the mysteries of redeeming love.

The greatest sensual joys which earth can give,  
Are trifling in the saint's devoted breast,  
To those who in Almighty favour live,  
Who on the great Redeemer's mercy rest.

Adieu, vain world! let me enjoy my God;  
His love enjoy'd is the extreme of bliss—  
Transporting views of heaven! Oh that I could  
But live and die in such a frame as this.

#### For the Christian Journal.

##### A SONNET.

1 Tim. i. 1. “The Lord Jesus Christ, which is our hope.”

Now dawning hope, and faith begin;  
For me, whilst dead in guilt and sin,  
My Saviour deign'd to bleed and die.  
Will he not make me pure within,  
And hear me, when for help I cry?  
Oh! yes! My Saviour, heavenly King,  
Thy mercies flow unbounded, free!  
Then may my grateful soul to thee  
In solemn numbers joyful sing,  
And praises mount with eagle wing,  
For that blest hope that smiles on me  
Unbounded as eternity;  
The blood of Christ its source and spring:—  
On that I rest, to that I flee.

M. A. W.

#### From Zion's Herald.

##### SINGULARITY.

If I would walk my God to please,  
And glorify him here,  
I must not covet wealth or ease,  
But singular appear.

Be singular for doing good;  
In saving souls from sin;  
In running from the multitude  
Of those who drink it in.\*

Be singular for charity—  
In loving all mankind;  
Forgiving all who injure me  
In body or in mind.

Be singular in praying much,  
In watching unto prayer;  
Believing too, that only such,  
God's presence here can share.

Be singular for living well,  
Not as the world would say;  
But living with a view to dwell  
In heaven, in endless day.

Be singular for peace in death,  
And be resign'd to die;  
Be praising God with every breath,  
As heaven to me draws nigh.

A. B.

#### Calendar for September, 1826.

3. Fifteenth Sunday after Trinity.
10. Sixteenth Sunday after Trinity.
17. Seventeenth Sunday after Trinity.
20. Ember-Day.
21. St. Matthew the Apostle.
22. } Ember-Days.
23. }
24. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

#### Ecclesiastical Meeting in September, 1826.

27. Convention of the Eastern Diocese meets.

\* See Job xv. 16.